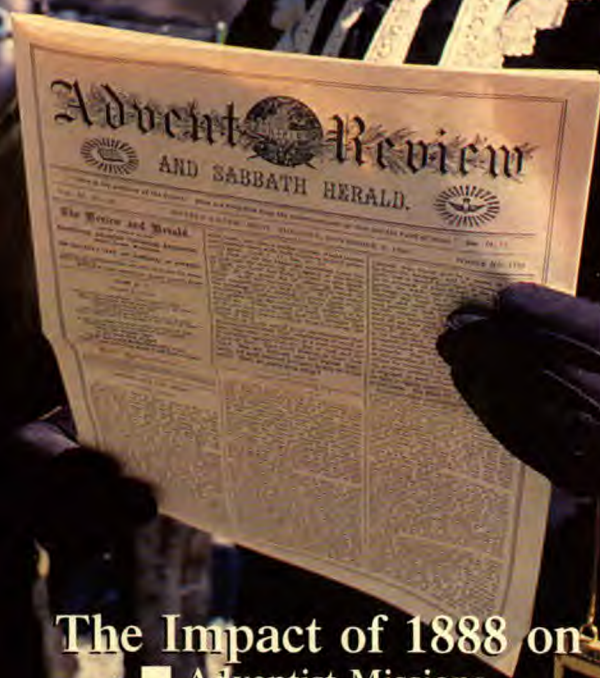


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ADVENTIST NAD EDITION REVIEW

Weekly News and Inspiration for Seventh-day Adventists

November 3, 1988



The Impact of 1888 on

- Adventist Missions
- Preaching Christ
- Ministerial Training
- Religious Liberty

C O M M E M O R A T I V E I S S U E

REVIEW AND HERALD
PUBLISHING ASSOCIATION
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1888

The editorial (Sept. 1) on what we have learned in 100 years from 1888 was compact and precise, as well as inspiring.

J. ROBERT SPANGLER
Burtonsville, Maryland

Bradford on the Church

Thank you for the insightful article "Charles Bradford on the Church" (Sept. 1).

It's refreshing to read the comments of our division president. His thoughts on the growth of the church, local congregations, independent SDA ministries, and women in the church show a wisdom born of the humility that he mentioned that our leaders have learned during the past 10 years. I found his comments on the above topics particularly open, direct, and conciliatory, especially since these topics had raised such ire in so many other leaders in the recent past.

As an imperfect people living in the end-time, we will continue to have questions and problems that do not fall under the direct "thus saith the Lord" of the Bible. However, rather than war against ourselves, we can seek the Lord in true humility and together work for the maintenance and upbuilding of the church we love.

KAREN A. BURKE-BRU
Redlands, California

Standards

I must take exception to the use of Kohlberg's stages of moral development as a model for teaching behavioral standards to Adventist young people ("Teaching Children Standards," Sept. 1).

Kohlberg's research and subsequent development of the six stages rest on the philosophical concept that humans have within themselves the ability to determine ultimate good. There is no place in this humanist theory for God as the determiner of what is good. Unfortunately the research mentioned is built on the same shaky foundation.

LYNDON G. FURST, ED.D.
Superintendent of Schools
Kansas-Nebraska Conference

God's Record Keeping

I read Martin Weber's article "The Judge Is on Our Side" (Sept. 8) and had to go back to it again.

One sentence caught my attention: "So God is not keeping a record of our sins up there, but a record of His forgiveness, His mercy in our lives."

It's just like a loving God to turn my record of shame into a record of His forgiving grace. Thanks for an added glimpse of my Judge's merciful justice.

GORDON HEWLETT
Rogue River, Oregon

The Leaders' Shoes

Ted Ramirez' article "Emerging Issues in Adventist Leadership" (Sept. 8) is right on. Throughout, a vital balance is maintained. "Few [leaders] are truly evil or saintly. All, indeed, are human." This statement is a truistic example of much-needed balance.

Another point is his discussion of needed reality by stating that followers need to walk in leaders' shoes. It is my opinion that leaders need to walk in followers' shoes as well.

And that's exactly what Ramirez brings out when he makes it clear that we need to have a much deeper sense of trust, both from leaders to followers, and followers to leaders, as we in good faith dialogue together.

JERE WALLACK
President, Wisconsin Conference

Camp Meeting

Re "Camp Meeting Questions" (Aug. 18).

Camp meeting may be a relic of an expanding, agricultural, and frontier society. But, as nearly all denominations that once conducted camp meetings have recognized, they are outdated. Today it continues to drain resources of time and money from the church.

In the conferences I have been a part of, less than 10 percent of the membership attends during the week. Very few of those are active lay leaders, and if denominational employees who have no choice were not in attendance, the percent-

age would be even lower. Weekend attendance is, of course, higher (where else would the members go to church?).

Church programs begin winding down for weeks before camp meeting. Outreach activities must cease. Church attendance takes a plunge that requires months to rebuild. Because of camp meeting, which is followed by July vacations and August workers' meetings, church programs are put on hold until fall. Can we shut down church programs for the summer to conduct a program that involves such a small percentage of the membership?

If the salaries paid to workers, the cost of maintaining the grounds, the loss of income, the drop in attendance, and the more direct expenses were totaled, the cost of camp meeting would seem staggering if weighed against measurable benefits.

The chief reasons I have heard for the program is that it contributes to identity, unity, and commitment in the Adventist Church. If these criteria were used to evaluate the success of camp meeting, we should come up with some more effective ideas.

Because camp meeting is popular with some and it is politically sensitive, I think shorter and less expensive programs could be devised to replace it.

FRITZ K. KRIEGER
Pastor, Hackettstown, New Jersey

Camp meeting, in my opinion, is our Feast of Tabernacles and is a God-ordained concept. It provides a bonding experience, especially for members of small churches, with the world of fellow believers.

CHUCK RANDALL
Lawton, Michigan

Letters should not exceed 250 words and should carry the writer's name, address, and telephone number. All will be edited to meet space and literary requirements, but the author's meaning will not be changed. Views expressed in the letters do not necessarily represent those of the editors or denomination.

ADVENTIST REVIEW

November 3, 1988

General paper of the
Seventh-day Adventist Church

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■ "Why Defend Religious Liberty?" by Mitchell A. Tyner. Second in our series on Adventists and church-state issues.

■ "Supporting Legislation; Children and Communion," by Calvin Rock. Faith Alive columnist answers questions about citizenship and maturity.



A MINORITY OF THE MINORITY

"Let not your hearts be troubled; believe in God, believe also in me. In my Father's house are many rooms; if it were not so, would I have told you that I go to prepare a place for you? And when I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also" (John 14:1-3, RSV).

In clear, unmistakable words, Jesus declares: I am coming again!

What a promise!

What hope!

What expectancy!

From generation to generation that hope in a soon-coming Saviour has burned its way through the centuries. It energized the fledgling community of New Testament believers, kept alive the faith of courageous martyrs and reformers, and sparked the fires of our church's pioneers.

So persistently has the belief in Christ's second coming been heralded by Christians that today we might be tempted to think that the majority of Christians believe as we do—in the *personal, literal return* of Jesus Christ.

Coming Again?

But the majority may not. More and more it is Seventh-day Adventists and a few other conservative, fundamental Christian churches who continue to hold fast the precious belief in the personal, literal return of Jesus Christ to claim His righteous people.

More than once in recent months I have been surprised by the depth of the differences in Christian thought today concerning one of Christianity's bedrock truths. Consider these experiences:

Earlier this year on a flight from Tokyo to San Francisco, I sat next to a Jesuit priest. After the usual introductions and small talk, our conversation turned to our priorities in ministry—particularly his after nearly 40 years of missionary service in the Philippines.

He explained that his evangelistic thrust revolves around love and peace. Such a thrust is in line with his belief that Christ already has entered

We will complete our work in accordance with how unshakably we still hold the conviction that Jesus is coming soon.

into the hearts of everyone and has begun to initiate the eternal reign of God on earth. A second coming of Christ, therefore, is unnecessary.

On another airplane a few weeks ago, I sat next to a Unitarian lady pastor who wholeheartedly espouses universalism—the belief that God's love is so wonderful that He ultimately will save everyone.

She views the Bible's portrayal of a soon-coming Saviour as objectionable. Why? Because it portrays the Second Coming as a division

between the righteous and unrighteous—with the righteous taken to heaven and the unrighteous destroyed. That doesn't set well with her view of everyone being saved.

Another Christian told me he believes in the secret rapture of the saints, followed by seven years of tribulation and then Christ's "appearing." In this scenario, Christ hides among the clouds of heaven and secretly "raptures" up the saints.

And another individual told me that he believes as millions of Christians do, that a person's spirit ascends into heaven or descends into hell upon death.

Such a belief deemphasizes the importance of Christ's second coming. The Second Coming is changed from a triumphal reunion of God and His people to nothing more than the task of reuniting bodies and spirits.

Yes, our distinctive Adventist belief in the personal, literal coming of Jesus Christ to take His people home to heaven sets us apart from many Christian churches. It certainly makes us a minority among Christians.

And Christianity itself is a minority among the world's religions, so our belief makes us a minority of the minority. (But God has never been concerned about small numbers.)

Unfinished Task

This says one thing loud and clear: God has placed before us the tremendous task of sharing Christ as the Saviour of the world and His soon coming. We cannot leave the task undone, nor can we leave it to other Christian groups, as some suggest.

Our church was born out of the unshakable conviction that Jesus, in His heavenly sanctuary, was about to end His mediatorial work and triumphantly return with all the hosts of heaven to take His righteous home.

We began with that unshakable conviction. And we will complete our work in accordance with how unshakably we still hold that conviction to be.

BY MYRON WIDMER



How NOT TO WITNESS

You'll go to hell," the 11-year-old street preacher warns. Moving to the schoolyard, he shouts at his elementary schoolmates, "The whoremonger and the fornicator, God will judge!" He is fond of quoting the Ten Commandments.

Reporting on the phenomenon of North Carolina's Duffey Strode, the *Washington Post* of August 29 commented, "The Bible Belt, it seemed, had brought forth a juvenile Jeremiah whose God was so harsh that He found even the prepubescent guilty of sins for which they were biologically unequipped. By the end of the year Duffey had been suspended from school five times and a petition suggesting that his family leave town received nearly 500 signatures."

When the Strode children reported for the first day of school this year, Duffey became enraged at the principal. Thrusting his Bible in the man's face, the boy shouted that Mr. Gorst would go to hell. He was suspended again.

Like Father, Like Son

In fairness to the boy, he is what his father has made him. When the lad was a mere 5 years old, father David read to him scriptures that warn of hell and said, "Duffey, you are a sinner and you are going to hell." After the boy cried and protested that he didn't want to go to hell, his father told him he could avoid that fate by accepting Jesus, which he did. David Strode is also a street preacher who, according to the *Post*, "measures his righteousness in direct proportion to his rejection by the world." A reporter

noted that he could not carry on a conversation with Mr. Strode without the man quoting Bible verses at him.

"My Christianity *better* offend 90 to 95 percent of the people," Strode was reported as declaring. "If it isn't that way, something is wrong. I'm not lining up with that Book."

School principal Gorst thinks the Strode children need to be told of a gentler God. He observed, "If I want to win you to Christ, why don't I tell you about the love of Christ? If I want to turn you off, I'm going to tell you all the bad things."

Tactless Adventists

The Strode story calls to mind some common failings among us as Adventists when it comes to wit-

Scolding is out; loving is in.

nessing. As Sabbathkeepers, we too are fond of quoting the Ten Commandments and warning of hell when referring to the third angel's message of Revelation 14, with its threat of punishment for receiving the mark of the beast.

I recall the experience of a church member whose first Bible study in a home encountered the observation that the family already knew all about the basic Christian topic pre-

sented; didn't the Adventist brother have anything new to tell them?

In response, at the second study our member taught them all about the mark of the beast. Strange to say, it worked; they loved it! Which confirms the adage "Different strokes for different folks," but hardly lays down a rule to follow.

We almost never win people by attacking their cherished ideas or practices. Yet how often Seventh-day Adventists have attempted to do just that in the areas of Sunday-keeping, smoking, jewelry, meat eating, or biblical interpretation, for example.

Is it possible that at times we have made ourselves so obnoxious that our neighbors wish we would move? How often our example has contradicted our profession. Have we ever self-righteously rejoiced in persecution, thinking it was for righteousness' sake when in reality it came because of our un-Christlikeness?

While we may not have told little children they were going to hell, all too often we have preached at them that Jesus doesn't love them when they do naughty things. Hardly the way to win them to the Saviour!

Lift Up Jesus

The principal was right. We win people to Jesus and His message by telling them of—better yet, *showing* them—His love and how the doctrines of the Bible reveal that love.

"And I, if I be lifted up . . . will draw all men unto me," Jesus promised (John 12:32). Nothing will touch a heart like the story of what our Saviour did for us. "If ye love me, keep my commandments," He taught (John 14:15). And when people love Him, they will.

So scolding is out; loving is in. Tell them what Jesus has done for you. But *do tell them!* For the only thing worse than shouting hellfire at people is saying nothing at all about the One whom we love. Shouting may wake someone up. Silence never will.

BY EUGENE F. DURAND

Review Captures Design Award

The *Adventist Review* recently won an Ozzie Award for Design Excellence, sponsored by Magazine Design and Production.

The *Review's* June 16 issue captured a bronze award for best cover (for consumer magazines under 100,000 circulation). Ozzie Award recipients were selected from 1,100 entries, many of which are the best designed publications in the United States and Canada, according to Michael Kreiter, president of Magazine Design and Production.

The award-winning cover was illustrated by Kevin Chadwick and designed by Bryan Gray. This is the first time the *Adventist Review* has won a design award, says William G. Johnsson, editor.



NORTH AMERICA

Oakland Crusade Brings 145 Baptisms. A recent evangelistic crusade in Oakland, California, resulted in 145 baptisms, reports William Felder, ministerial director for the Northern California Conference.

The month-long crusade was held at the Oakland Auditorium and was conducted by South Atlantic Conference evangelist Joseph Rodriguez.

PUC Starts China Outreach. Pacific Union College recently started an English-as-a-second-language program in China, reports Andrew Demsky, college spokesperson.

The pilot program will aid medical researchers and graduates at the Academy of Military Medical Sciences in Beijing. About 120 students started the course in September, Demsky says. Pacific Union College is the only North American Adventist college offering such a program in China.

Former Review Editor Dies. Frederick Lee, a former associate editor of the *Review and Herald* and a China missionary, died October 11 in Loma Linda, California, at age 100.

Lee sailed to China in 1909 at age 21 and stayed nearly 30 years. He joined the *Review* staff in 1938, serving with associates W. A. Spicer, F. D. Nichol, and C. P. Bollman. Lee retired in 1957.

WORLD CHURCH

More Than 7,000 People Open MEGAMEXICO '89. An overflowing crowd of more than 7,000 people gathered in Mexico City's convention center on September 24 for the official opening ceremony of MEGAMEXICO '89.

MEGAMEXICO '89 is a gigantic and daring evangelistic project in one of the most populous cities of the world and where only one percent is Protestant. The goal is to baptize 6,000 new converts, organize 30 new churches and 50 companies, and build 10 new church buildings, reports Salim Japas, Inter-American Division ministerial secretary.

To open the huge rally, Eliasib Sanchez, Central Mexican Conference president, dedicated his time, talent, and resources to sharing God's truth throughout the huge city.

More Baptisms From Harvest Gdansk. The latest series of evangelistic meetings in Gdansk, Poland, has yielded 21 baptisms, reports Ray Dabrowski, Trans-European Division communication director. Total baptisms from the Harvest Gdansk evangelistic thrust now stand at 130.

First SDA Baptism Held in Niger. The first Adventist baptism in the Muslim nation of Niger in West Africa was recently held in the capital city, Niamey. Daniel Cordas, president of the Sahel Union, baptized nine people.

Literature ministry and French-language radio broadcasts by Adventist World Radio were effective in reaching the new members, says Jack Mahon, Africa-Indian Ocean Division communication director.

Iceland Gears Up for New Education Center. Iceland Conference officials recently began building a new school and conference center near Reykjavík, Iceland's capital city. The new facility will accommodate up to 80 students and be used for workshops, cooking classes, training sessions, and Breathe-Free seminars.

"Through this center we will reach out into the community and invite the public to participate in the activities offered by the church," says Jon Jonsson, conference communication director.

The school has been designated as one of the recipients of the Thirteenth Sabbath Offering for the third quarter of 1989.

New Philippines Mission Office Opens. More than 700 people attended the grand opening of the Northeastern Mindanao Mission office building in Butuan City on September 21.

The new building was constructed in one year, at a cost of 2.2 million pesos (US\$105,769). It contains a



library conference room, dining room, 11 offices, and three guest rooms, reports Jerry Emverda, mission communication director.

Enton Hall Sold. At a special Enton Hall constituency session on September 18, delegates of the health center, located in Surrey, British Isles, accepted a sale offer of £1.8 million (US\$3 million) from a nursing home operator, reports Ray Dabrowski, Trans-European Division communication director.

The sale of Enton Hall became necessary after the institution failed to become self-supporting. Various attempts have been made to make the health institution successful both in health evangelism and as a business enterprise.

ADRA Raises Emergency Funds. Victims of the catastrophic flooding in Bangladesh and the unprecedented destruction of Hurricane Gilbert in Jamaica are already benefiting from the relief efforts of the church through Adventist Development and Relief Agency International (ADRA).

So far, \$129,532 has been raised in the United States for relief and rehabilitation in these two countries. ADRA is also working with funding agencies to provide roofs for 1,000 homes in Jamaica, and housing, water, and primary health initiatives in Bangladesh, reports Evert McDowell, ADRA spokesperson.

FOR YOUR INTEREST

NAD Searches for New Ideas. The North American Division (NAD) materials development and marketing committee is looking for fresh ideas, new tools, or project proposals that would enhance the church's ministry to its members and surrounding communities, reports J. Lynn Martell, NAD church ministries director and materials and marketing committee secretary.

Anyone wishing to contribute ideas, suggestions, or proposals should send them in writing to J. Lynn Martell, NAD Department of Church Ministries, 6840 Eastern Ave., NW., Washington, D.C. 20012.

Celebration '88 Sermons Available. Celebration '88 sermons, given at the 1888 centennial celebration held Nov. 2-5, will be available on audiocassette tapes in Minneapolis, Minnesota, for \$2 each. For mail orders postpaid in the United States, send \$2.50 per tape to Ministry Services, P.O. Box 3969, Hyattsville, Maryland 20787-0696. For overseas, add US\$1.25 per tape for surface mail and US\$1 per tape for airmail.

SDA Artists to Give Encore Performance. The New England Youth Ensemble and the Atlantic Union College's Collegiate Chorale will give an encore performance at Carnegie Hall in New York City on November 27.

On May 28 the orchestra and choir made their first appearance at the internationally known concert hall. Both performances are under the auspices of Mid-America Production—an organization that presents youth orchestras and choirs from all over the United States and Canada in New York debuts.

ALSO IN THE NEWS

Church—Not There When You Need It? Religious institutions often fail their members at the most critical times, says a six-year national study entitled "Faith Development in the Adult Life Cycle."

The study, which concludes that failure of institutions is particularly noticeable during mid-life reexamination of values, combines poll data from the Gallup organization and in-depth interviews of more than 1,000 persons nationwide, reports Religious News Service.

Orthodox Leaders Make Pilgrimage to Patmos. Greek Orthodox leaders from around the world recently traveled to the tiny Aegean island of Patmos to celebrate the 900th anniversary of the famous Monastery of Saint John.

Ecumenical Patriarch of Constantinople Demetrios I (third from left) received an emotional welcome as he boarded the ship, as his participation in the celebration was a sign of the lifting of travel restrictions previously imposed by the Turkish government, reports Religious News Service.



Methodism Loses Black Members. The United Methodist Church is losing black members at the highest rate of any denomination, according to Bishop Forrest Stith of Syracuse, New York. Since the church's segregated central jurisdiction was dissolved in 1968, more than 140,000 Black people have left the church, Stith says in a Religious News Service report.

CHURCH CALENDAR

- Nov. 5 Personal Ministries Day
- Nov. 5 Week of Prayer begins
- Nov. 12 Annual Sacrifice Offering

1888 in Review

What the 1888 Adventist paper reveals about the church and the issues of the day.

BY ANDREW G. MUSTARD

According to reports from as far away as Toledo, Ohio, and Germany, the editor of the *Review* had joined the Salvation Army! This momentous news appeared, with a strong denial, in the August 21, 1888, *Review*. The rumors caused "a great sensation and excitement" in various places. Uriah Smith, the editor, dismissing the matter as foolish gossip, remarked, "They might just as well say that we had got astride a broomstick and started for the moon."¹

But matters much more substantial and serious attracted the notice of readers of our church paper in 1888. As Seventh-day Adventists look back to the important meetings at Minneapolis, October 10-November 4 of that year, they direct their attention to the all-important doctrine of righteousness by faith, presented by A. T. Jones and E. J. Waggoner.

Here we will not examine the message preached by the *Signs* editors, or theological issues discussed at Minneapolis. Rather, by drawing a brief sketch of the *Review* of 1888, we will attempt to understand those pioneers who gathered 100 years ago.

Imagine yourself opening the *Review* that year. What would it have revealed about the church and the issues of the day? How did it differ from today's church paper?

The *Review* had 16 pages, each containing three columns of close print. No wide margins to attract the eye in those days—space was too valuable. Of course, color printing did not yet exist, and vir-

tually the only pictures were scenes of mission lands such as Pitcairn Island, Australia, and New Zealand, which illustrated numerous articles by J. O. Corliss on Adventist mission work.

It seems the editors attempted to give the whole message on the masthead! The name of the paper, *Advent Review and Sabbath Herald*, appeared on either side of a

is a Christian nation dominated the pages of the *Review*. Representatives of 11 Protestant denominations had met in 1863 to agitate for such a change, resulting eventually in the formation of the National Reform Association (NRA).

The NRA succeeded, through intense lobbying and the reputed procurement of 6 million signatures,² in having a national Sunday-rest bill introduced in Congress by Senator H. W. Blair of New Hampshire on May 21, 1888. This bill proposed to ban on Sundays all except absolutely necessary work—including mail delivery, military parades, and recreation.³

Seventh-day Adventists saw these developments as a sign that the closing events of earth's history had come. An extra edition of the *Review* dealt with this threat to religious freedom. It included instructions on how to obtain signatures on petitions to counteract the one sponsored by the NRA. Ellen White contributed an article in which she wrote: "A great crisis awaits the people of God. Very soon our nation will attempt to force upon all the observance of the first day of the week as a sacred day."⁴

Discussion of the Blair bill occupied a considerable amount of time at the Minneapolis General Conference session. Along with sending petitions to both houses of Congress, delegates agreed to circulate widely the October edition of the *American Sentinel*, the church's religious liberty magazine.⁵ December 19 and 20 (a Wednesday and Thursday) be-



globe with the slogan "Our Field." The Holy Spirit descending as a dove, an open Bible, and Revelation 14:12 completed the picture.

Articles by Ellen White appeared on the front page of about 40 of the 50 issues, covering a tremendous range of topics, both theological and practical. No letters to the editor were printed that year, but church workers sent in regular reports of their activities, and Uriah Smith responded to questions from readers. In those days the *Review* served as virtually the only medium of communication for the church.

The National Reform Association

On the national scene reports of attempts to amend the Constitution to state that the United States

came days of fasting and prayer, because, according to S. N. Haskell, "at the present time there hangs over us a dark and threatening cloud."⁶

No wonder, then, there appeared more articles on the Sabbath and the law in the 1888 *Review* than on any other subject. More than 60 articles on the Sabbath appeared in the 50 issues. Additionally, Uriah Smith wrote a series on the distinction between the moral and ceremonial laws.⁷

In light of this challenge to the Sabbath and the law of God, our leaders in Battle Creek—Uriah Smith and General Conference president G. I. Butler in particular—were in no mood to countenance any new theology that they perceived as weakening the Seventh-day Adventist position on the law. Adventists had for some 30 years taught that Galatians 3:19-25 refers to the ceremonial law. Jones and Waggoner ended this unanimity by suggesting in the *Signs of the Times*, of which they were coeditors, that the law referred to here was the moral law. To allow that the phrase "we are no longer under a schoolmaster" (Gal. 3:25) refers to the moral law containing the Sabbath commandment was, in the opinion of the older ministers in Battle Creek, yielding the battle to their Sunday-enforcing opponents. As a result, they were not inclined to listen objectively to Waggoner's presentations on the subject at Minneapolis.⁸

Catholic Immigration

The constant stream of immigrants, many from southern and eastern Europe, in the 1870s and 1880s furnished another cause for concern among Adventists and most Protestants in the United States. The majority of these new settlers were Roman Catholics. The rapid growth of Catholicism and its increasing influence on political affairs gave rise to widespread antipapal sentiment and even fear. The editors of the *Review* lost few opportunities in 1888 to denounce the "encroach-

ments of Rome"⁹ and point out the significance of these developments in the light of prophecy.¹⁰

Adventists had a double cause for alarm: not only did they see Rome as posing a threat, but they regarded the Protestant churches as incapable of meeting it. Worse,



Uriah Smith



George Butler

they saw signs of increasing collaboration between Protestantism and Catholicism.

The threat of war in Europe also occasioned comment in the 1888 *Review*. An editorial entitled "The European Outlook" described the armies of Europe as poised for conflict, ready to do battle over control of the Balkans.¹¹ The controversy between 1885 and 1888 centered on Russia's desire to dominate Bulgaria. Austria-Hungary and Great Britain opposed this Russian ambition. The European crisis died away in 1888, but it contributed to Adventist belief that the Second Coming lay just around the corner.

Adventist Missions in 1888

A dilemma facing Adventists in 1888 persists today: How can we take the message to all the world in such a short time? More than one writer suggested that not every individual need personally hear the gospel in order to fulfill Matthew 24:14. L. A. Smith, Uriah's son and assistant editor, observed that because Christian missionaries were preaching in every land and the Bible had been translated into every tongue (an exaggeration surely), the prophecy was already fulfilled.¹² General Conference president Butler doubted to what extent the gospel would be taken to people in Africa, Asia, India, and China; but "we cannot

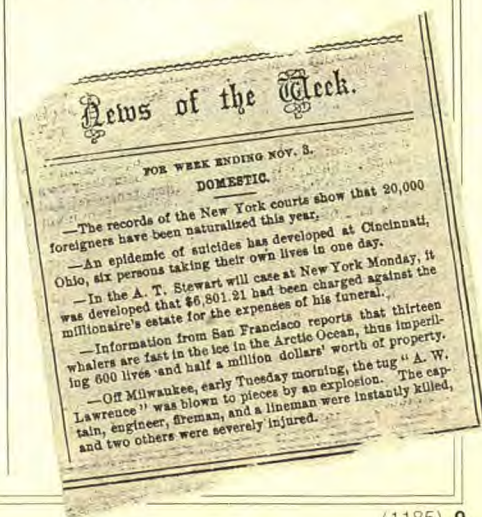
question that the people of Europe, as highly civilized as any on the globe, must be made acquainted with the light of truth."¹³

Our foreign work did not begin until 1874, and was confined to Europe for several years. In 1888 we had only five conferences outside the U.S. (Canada, Denmark, Norway, Sweden, and Switzerland) and seven overseas missions (Australia, Britain, Central America, New Zealand, the Pacific Islands, South Africa, and South America).¹⁴ Most countries remained untouched by the third angel's message.

The conviction of men such as Smith and Butler—that time was too short and the resources of 26,000 members too limited to take the gospel to every inhabitant on earth—did not prevent the church from devoting every effort to its missionary task. Amid the gloom of national and international crises reported in the 1888 *Review*, accounts of Adventist foreign missions stand out like a beacon.

John O. Corliss, one of the pioneers of the church's work in Australia (1885-1887), played a major part in raising the consciousness of Seventh-day Adventists regarding missions. His vivid account of our work in the Pacific Islands appeared in a 10-part series from January to March 1888.

He told the story of mutiny on the *Bounty* and the arrival of SDA John I. Tay on Pitcairn Island on



October 18, 1886. It took less than two years for everyone on the island to accept the Adventist faith.

On July 17, 1888, a report from Pitcairn appeared in the *Review* thanking God that "there is not one here holding out against the present truth." The work of Tay and A. J. Cudney, his associate, together with the enthusiastic descriptions of mission work on Pitcairn and elsewhere in the Pacific by Corliss, contributed to the decision of delegates to the General Conference session at Minneapolis to purchase a missionary ship to carry the gospel more effectively to the Pacific isles.¹⁵

The Minneapolis Conference

One has only to utter the name *Minneapolis* to an Adventist audience to conjure up theological

before the pre-session Ministerial Institute on October 10. (In contrast, we already know that the 1995 General Conference session will convene in Utrecht, the Netherlands.) Butler cited the central location of Minneapolis and the "heartly invitation" received from the church members there as reasons for the switch.¹⁶ That Minnesota should be regarded as central by this time shows the growing importance of Adventist work on the West Coast.

As the *Review* provided the news about the church for most members in 1888, they had no more than an inkling that the Minneapolis meeting would prove more momentous than any other. Controversy over relatively minor issues at Minneapolis (such as the identity of the 10 horns) tended to obscure the gospel of Christ's righteousness as presented by Waggoner and Jones. Proposed topics announced for the institute were: a historical view of the 10 kingdoms, the divinity of Christ, the healing of the deadly wound, justification by faith, how far we should go in trying to use the wisdom of the serpent (an intriguing subject!), and predestination.¹⁷ We cannot be sure how many of these subjects were actually discussed.

Uriah Smith, accepted generally by his contemporaries as the "expert" on Daniel and Revelation, reported with satisfaction that after discussion concerning the identity of the 10 horns, Jones's proposal that the Alemanni should replace the Huns in the list of the 10 tribes was "overwhelmingly" rejected by the majority. Smith concluded: "Whether or not this will make any difference with those who are urging the new position remains to be seen."¹⁸

Because of emphasis on the Sabbath and God's law, a legalistic view of salvation had crept in. Hence there appeared in 1888 a division between the "traditionalistic legalists" of Battle Creek and the Christ-centered preaching of Jones and Waggoner from California. It would be wrong, however, to exaggerate the legalism of Ad-

ventists in those days, or to suggest that men such as Uriah Smith and George Butler had minds completely closed to the gospel.

To illustrate, we refer to an excerpt from *The World's Hope*, by Robert Boyd (a Baptist), which appeared in the March 20, 1888, *Review* under the title "A Good Testimony on the Law and Gospel." After demonstrating that for sinful human beings "a life of honesty and truthfulness" and "tears and regrets" do not avail in gaining salvation, Boyd declared that God shows His grace only to the undeserving. "So it is not because we are so worthy, but because we are so worthless, that God's grace comes to us."

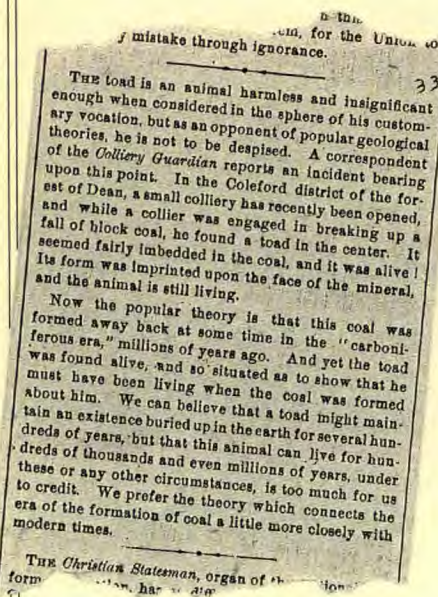
You and I need such a reminder in 1988 just as much as our pioneers did 100 years ago. □

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issues regarding law and grace. *South Lancaster* does not have quite the same ring, but in 1887 it was voted to have the next General Conference session at South Lancaster, Massachusetts. The executive committee announced the change to Minneapolis in June 1888. Delegates had less than four months to rearrange travel plans

Controversy: a Stimulus for Theological Education

How ignorance displayed at Minneapolis led to a better-trained ministry.

BY GILBERT M. VALENTINE

One of the little-known results of the theological controversy of 1888 was the promotion of ministerial training in the Adventist Church. This is how it happened.

The General Conference needed more personnel, what with president George Butler wearing himself out from overwork. As a consequence, the whole denomination was suffering. At the November 1887 General Conference session in Oakland, California, Ellen White made herself clear: she would refuse to vote for Butler's reelection unless the church provided him with added help.

Prescott Elected

One of those elected to help was 32-year-old Battle Creek College president William Prescott. His appointment on the final day of the session as the first educational secretary for the General Conference constituted a major milestone in the denomination's development. Earlier, delegates had added home mission and foreign mission secretaries.¹ William C. White engineered the constitutional changes that were necessary to allow these appointments, steering them past some resistance, through the committee, and onto the floor.

In early 1888 in a frank letter to Prescott, who had not been at the 1887 session, Elder White outlined the work that needed to be done. Explaining why the church needed someone to care for the growing educational work, he wrote things he could not easily say in public. It was his hope that

a general supervisor could overcome the intense jealousies and rivalries that prevented the development of new schools.

Furthermore, the general education of ministers and denominational workers cried out for attention. White asserted that the lack of such education prevented ministers from exercising judgment and discretion in their work, and left them unable to meet educated opponents. Conference presidents proved generally indifferent to this lack, with some even resisting the education of their workers. White encouraged Prescott to find ways of overcoming these problems.²

At the historic General Conference session at Minneapolis 10 months later Prescott witnessed some of the sad results of prejudice, bigotry, and the lack of theological training.

In the turbulent weeks that followed he found himself caught between loyalty to his seniors in administration and a desire to be open to the disturbing but refreshingly Christ-centered emphasis advanced at the conference. Before long he became fully persuaded that the new understanding of righteousness and



Wm. W. Prescott

grace was something the church needed as never before. Stimulated by the turmoil and tension, and capitalizing on the heightened

interest in doctrinal discussion, he devised a plan he thought would help remedy the sad state of affairs.

At that time none of the denominational schools offered anything in the way of theological study or systematic ministerial training. The only required Bible courses scheduled at the Battle Creek school consisted of precollege classes in basic Old and New Testament history at the ninth- and tenth-grade levels. More advanced students did not need to take any religion subjects. *Review* editor Uriah Smith conducted a noncredit twice-weekly lecture on church doctrines during two terms, at which attendance was purely voluntary. During the two previous winters Smith's lectures had expanded into a three-week intensive course for the few ministerial workers in the vicinity of Battle Creek.

Inadequate Ministry

But Prescott viewed this as entirely inadequate. If ministers were to have a more Christ-centered ministry, they must know much more of the Word. Church leaders, apparently prodced by the confrontation of 1888, concurred.

Four months after Minneapolis Prescott presented a plan to the General Conference. It called for a five-month Bible school on the college campus under the auspices of the General Conference, "entirely separate from the college." Enthused General Conference officers expressed the

opinion that the school would "prove of inestimable value to the cause."³ They promptly appointed Prescott as principal and assigned him the task of drawing up the curriculum.

Prescott envisaged two 20-week terms of study over consecutive years. This arrangement endeavored to avoid the problem of "long courses," which Ellen White had called unnecessary when workers were so desperately needed in the

mosphere of highly charged controversy. The appointment of 1888 opponents Smith and Waggoner to the teaching staff proved an incendiary mix. Denominational leaders soon became embroiled in bitter conflict over whether they should permit Waggoner to teach students his new ideas on the two covenants. Prescott and new General Conference president Olsen favored his doing so, but Smith and D. T. Jones, the General Conference secretary, proved violently opposed. Editor Smith published a short note in the *Review*, disclaiming any responsibility for Waggoner's new position, which appeared in the current Sabbath school lesson quarterly, while secretary Jones resigned as Sabbath school teacher in the Battle Creek Tabernacle over the issue. His "worrying and fretting" over the matter had cost him "more than half a year's work," he complained.⁴

Ellen White Intervenes

Horried by the extent and depth of the animosity, Ellen White encouraged a series of early-morning dialogues between the antagonists to examine the theological questions they had raised. Opponents of Waggoner were eventually convinced that there was no conspiracy to force the new views on the denomination. They conceded that wrong attitudes posed a greater problem than the particular interpretations involved. (Both the new interpretation of the law in Galatians and the teaching on the covenants eventually became the established view in the church.) The early morning meetings produced a temporary truce, enabling classes to conclude on a quieter note.

Despite principal Prescott's best efforts to maintain peace, the fires of controversy flared again the following year. He had agreed to assign Waggoner a noncontroversial teaching subject rather than allow him to choose his own. Prescott himself volunteered to teach the sensitive class on the book of Galatians. However, his class was an-

alyzed closely for heresy and reported on far and wide, with the result that the professor came under attack for teaching Waggoner's new position. From faraway Florida retired president George Butler fumed in a letter to secretary Jones: "Has it come to this that such things are to be indoctrinated into the minds of our young people?"⁵

However, denominational leaders, now firmly committed to meeting the need for ministerial education, were not prepared to let such prejudiced apprehensions and superficial objections deter them from their objectives. The two-year seminary program continued until 1896. By then, under Ellen White's prodding and with Prescott's coordination, the colleges had adopted a full-scale biblical-studies curriculum for theological education.

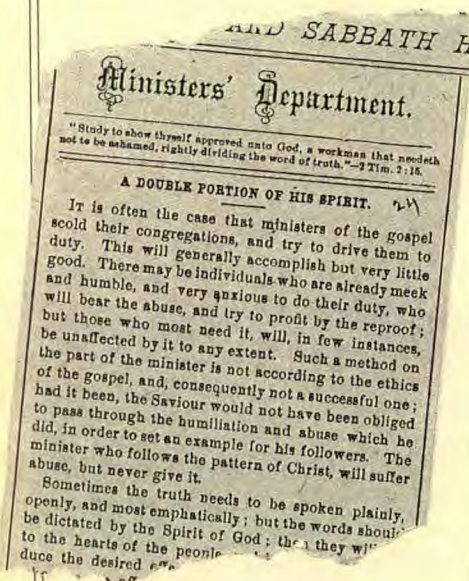
The year 1888 and the period immediately following proved a painful time for church leaders. It absorbed energy in resolving conflicts and reconciling hurt feelings. It exposed unexpected weaknesses in people. But it also revealed weaknesses in the program of the church and thus provided not only opportunity but a needed catalyst for development and growth. We can be thankful that in the life of God's church, as in human life, the pain and hurt of controversy are not always wasted. If we are willing, out of our sufferings God can bring hope and new directions. □

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field. The curriculum featured Christian evidences, church history, selected biblical books, Greek, Hebrew, church government, logic, civics, and Bible doctrines. According to the brochure, these courses aimed at developing "mental power," not merely providing facts.

First "Seminary" Begins

On October 31, 1889, a year after Minneapolis, the church's first formal seminary program got under way. A surprising 157 workers crowded into the classes. Uriah Smith, William Prescott, and E. J. Waggoner served as teachers.

Prescott's endeavor to have the church commit itself to theological education for its ministry resulted in some heartaches. The seminary venture began in an at-

Looking Back at Minneapolis

BY ELLEN G. WHITE

At Minneapolis we met a large delegation of ministers. I discerned at the very commencement of the meeting a spirit which burdened me. Discourses were preached that did not give the people the food which they so much needed. The dark and gloomy side of the picture was presented before them to hang in memory's hall. This would bring no light and spiritual freedom, but discouragement.

Picking Roses or Briars

I felt deeply moved by the Spirit of the Lord Sabbath afternoon to call the minds of those present to the love God manifests to His people. The mind must not be permitted to dwell on the most objectionable features of our faith. In God's Word, which may be represented as a garden filled with roses and lilies and pinks, we may pluck by faith the precious promises of God, appropriate them to our own hearts, and be of good courage—yes, joyful in God—or we may keep our attention fastened on the briars and thistles and wound ourselves severely and bemoan our hard lot. . . .

As I presented the goodness, the love, the tender compassion of our heavenly Father, I felt that the Spirit of the Lord was resting not only upon me but upon the people. Light and freedom and blessing came to the hearers and there was hearty response to the words spoken. The social meeting that followed evidenced that the Word had found lodgment in the hearts of the hearers. Many bore testimony that this day was the happiest of their lives, and it was indeed a precious season, for we

knew the presence of the Lord Jesus was in the assembly and that to bless. I knew that the special revealing of the Spirit of God was for a purpose, to quell the doubts, to roll back the tide of unbelief which had been admitted into hearts and minds concerning Sister White and the work the Lord had given her to do.

This was a season of refreshing to many souls, but it did not abide upon some. Just as soon as they saw that Sister White did not agree with all their ideas and harmonize with the propositions and resolutions to be voted upon in that conference, the evidence they had received had as little weight with some as did the words spoken by Christ in the synagogue to the Nazarenes. . . . Prejudice, pride, and stubbornness are terrible elements to take possession of the human mind. . . .

I felt very much pained at heart over the condition of things. I made most earnest appeals to my brethren and sisters when assembled in the morning meetings, and entreated that we should make this occasion a season of profit, searching the Scriptures together with humility of heart. I entreated that there should not be such freedom in talking in regard to things of which they knew but little. All needed to learn lessons in the school of Christ. Jesus has invited, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11:28-30). If we daily learn the lessons of humility and

lowliness of heart, there will not be the feelings which exist at this meeting.

There are some differences of views on some subjects, but is this a reason for sharp, hard feelings? Shall envy and evil surmisings and imaginings, evil suspicion, hatred, and jealousies become enthroned in the heart? All these things are evil and only evil. Our help is in God alone. . . .

Light From the Lord

We know that if all would come to the Scriptures with hearts subdued and controlled by the influence of the Spirit of God, there would be brought to the examination of the Scriptures a calm mind, free from prejudice and pride of opinion. The light from the Lord would shine upon His Word and the truth would be revealed. But there should be prayerful, painstaking effort and much patience, to answer the prayer of Christ that His disciples may be one as He is one with the Father. The earnest, sincere prayer will be heard and the Lord will answer. The Holy Spirit will quicken the mental faculties and there will be a seeing eye to eye. "The entrance of thy words giveth light; it giveth understanding unto the simple" (Ps. 119:130). □



Selected from manuscript 24, 1888, in which Ellen G. White reflects on the Minneapolis General Conference session.

The Third Angel's Message

BY A. T. JONES

Some have said they cannot see how a man can acknowledge himself to be wretched and miserable and poor and blind and naked, and don't know it, and at the same time be rejoicing in the Lord. . . . The Lord does not save us because we are so good, but because *He* is so good. Do not forget that. He does not save us, nor bless us in the work of God at all because we are so good, but because *He* is good and we are bad. And the blessedness of it is that *He* will bless us so much when we are so bad. And the rejoicing of the whole thing is that *He* saves us and makes us to reflect *His* own image, as bad as we are. *That* is where the rejoicing comes in. . . .

"Are you in Christ? Not if you do not acknowledge yourselves erring, helpless, condemned sinners" (*Testimonies*, vol. 5, p. 48). That is what some of the brethren say they can't see. They say, "I can't see how, if I am in Christ, I am to acknowledge myself a helpless, undone sinner; I thought if I was in Christ, then I could thank the Lord I was good, sinless, entirely perfect, sanctified, and all that." Why, no. *He* is. When you are in Christ, *He* is perfect, *He* is righteous, *He* is holy and never errs, and *His holiness is imputed to you*—is given to you. His faithfulness, His perfection is *mine*, but *I* am not *that*. . . .

Keeping the Faith

"Here are they that keep the commandments of God," and *have faith in Jesus*?—No, the *have* is not in there—they keep the commandments of God and [keep] the faith of Jesus. That is the genuine article: that is the faith, which, in Him, endured the test.

That is the faith which met every fiery trial that Satan knows, and all the power that Satan could rally, that faith endured the test. So then, He comes and says to us: "You buy of Me that faith that has endured the test, 'gold tried in the fire.'" . . . How shall we buy? Read Isaiah 55:1, "Ho, every one that thirsteth." . . . "Come ye to the waters, and he that hath no money; come." . . . It does not cost anything. . . . It cost *the Lord* something, however. It cost Him everything. But all this He gives us, so that it costs us nothing. The price was paid, but not by us. . . .

"Buy of me gold tried in the fire . . . ; and white raiment, that thou mayest be clothed." . . . It is that garment that is "woven in the loom of heaven," in which there is "not one thread of human devising" (*Christ's Object Lessons*, p. 311).

What was the loom? Christ in His human flesh. What was it that was made there? . . . The righteousness of Christ—the life that He lived—for you and for me . . . that is the garment. . . . Now then, He wants that garment to be ours, but does not want us to forget who is the weaver. It is not ourselves, but it is He who is with us. It was God in Christ. Christ is to be in us, just as God was in Him, and His character is to be in us, just as God was in Him, and His character is to be woven and transformed into us through these sufferings and temptations and trials which we meet. And God is the weaver, but not without us. It is the cooperation of the divine and the human—the mystery of God in you and me—the same mystery that was in the gospel and that is the third angel's message.

This is the word of the Wonder-

ful Counselor. [Voice: "Was not the character woven without us?"] Yes, but it will not become ours without us. . . . And the beauty of it comes in that we are to have that garment as complete as He is. We are to grow up into Christ, until we all come in the unity of the faith. . . .

How tall are we to be in character before we leave this world? As tall as Christ. What is to be our stature? That of Christ. We are to be perfect men reaching "unto the measure of the stature of the fullness of Christ." Who is the weaver? [Voice: "God."] In whose eye is the pattern? God's. Many times, brethren, the threads seem all tangled when we look at them. The meshes seem all out of shape, and there is no symmetry at all to the figure, there is no beauty at all to the pattern as we see it. But the pattern is not of our making. We are not the weaver. . . . God is the weaver; can He untangle the threads? Assuredly He will untangle them. . . .

. . . Let us take the blessed faith that has been tried, and all that he tells us, for it is all our own. God has given it. It is mine. It is yours. Let us thank Him and be glad. □

A. T. Jones, "The Third Angel's Message—No. 9," *General Conference Daily Bulletin* 5, Feb. 7, 8, 1893, pp. 178-185; A. T. Jones, "The Third Angel's Message—No. 10," *General Conference Daily Bulletin* 5, Feb. 9, 10, 1893, pp. 200-208.



A. T. Jones (1850-1923) and E. J. Waggoner stirred the General Conference session in 1888 with their preaching.

Christ and the Law

BY E. J. WAGGONER

In His prayer for the disciples Jesus told what truth is, and what it will do. Said He: "Sanctify them through thy truth: thy word is truth" (John 17:17). But Jesus is the Word of God, the one through whom alone the character, and attributes, and power of God are made known to men. The law of God, the Ten Commandments, is declared to be the truth, as the psalmist says: "Thy righteousness is an everlasting righteousness, and thy law is the truth"; and, "Thou art near, O Lord; and all thy commandments are truth" (Ps. 119:142, 151). These commandments were spoken by the voice of God upon Mount Sinai, and "he added no more," so that they are, in an eminent degree, the truthful word of which Christ spoke in His prayer, yet it was the voice of the Son of God, the divine Word, who uttered them, so that the commandments of God are inseparably connected with our Lord Jesus Christ. They proceeded from Him, being an expression of His own righteousness.

Delighting in God's Will

That this is so is shown still further by the words of the prophet concerning Christ: "The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honourable" (Isa. 42:21). There cannot be the slightest doubt that this chapter is a prophecy of the Messiah, and the law is expressly declared to be His righteousness.

So when the prophet David spoke by inspiration in Christ's stead, he said: "I delight to do thy will, O my God: yea, thy law is within my heart." Now take these facts, together with Christ's words, "Every one that is of the truth heareth my voice," and we have the most positive evidence that the keeping of the commandments of God and the faith of Jesus

are inseparably connected. No one can keep the commandments without faith in Jesus, and no one ever has real faith in Jesus except as he is driven to it by the terms of the violated law, and by a sincere desire to have the righteousness of the law fulfilled in him. The righteousness which is "through the faith of Christ, the righteousness which is of God by faith" (Phil. 3:9), is the only righteousness that will secure one a dwelling-place in the new earth, wherein righteousness shall dwell. . . .

The law of God is the truth that makes men free, and purifies the heart, but . . . it is not the law in the abstract that does this, but "the law of the Spirit of life in Christ Jesus," and . . . this is effected by "the Spirit of truth." The law of God is called a "law of liberty," and so it is, but only to those who obey it; and none can obey it except as they yield to the striving of the Holy Spirit, and come to Christ.

The truth which makes free is not an outward compliance with the Ten Commandments. The Pharisees outwardly appeared righteous unto men, yet they were in the worst kind of bondage. . . .

Keeping the commandments is something more than a form. It consists in having every act, every word, and every thought just such as they would be if Jesus were dwelling within the man, acting and speaking and thinking through him. . . . Surely this cannot be done unless Christ dwells in the heart.

Who, then, has outgrown the Ten Commandments? Are they of a lower grade of morality than is required of Christians in this age? Nay, verily. Let no one say that to exalt the law of God is to deny Christ; for in no other way can we so exalt Christ, and so appreciate the necessity of having His continual presence with us, as by exalting the breadth and holiness of the law.

But will there ever be any people on the earth who will have attained to that perfection of character? Indeed there will be. Says the prophet: "The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth" (Zeph. 3:13). When the Lord comes there will be a company who will be found "complete in Him," having not their own righteousness, but that perfect righteousness of God, which comes by faith of Jesus Christ. To perfect this work in the hearts of individuals, and to prepare such a company, is the work of the third angel's message. That message, therefore, is not a mass of dry theories, but is a living, practical reality.

Happy will those persons be who form the remnant of Israel, in whose hearts the righteousness of God's law of truth is perfected. For them mansions will be prepared in that glorious city wherein there shall in no wise enter anything that defileth, "neither whatsoever worketh abomination, or maketh a lie" (Rev. 21:27). And as they approach that great and strong city, the walls and bulwarks of which are everlasting salvation, the cry will be raised, "Open ye the gates, that the righteous nation which keepeth the truth may enter in" (Isa. 26:2); and as the everlasting doors are lifted up, they will enter, with the King of glory at their head, and shall henceforth have a right to the tree of life, and dwell in His presence forever. □

E. J. Waggoner, "Truth and Its Importance," *Signs of the Times*, Dec. 28, 1888, p. 790.



E. J. Waggoner (1855-1916) was coediting *Signs of the Times* with A. T. Jones when he wrote this in 1888.

The Impact of 1888 on Adventist Missions

Why the church needed to emphasize Christ

BY BORGE SCHANTZ

Throughout history Christians have had a problem finding a balance between law and grace. Adventists have been no exception. Especially in the years before 1888 they were accused by other churches of being legalists and Judaizers.

Some recent Adventist scholars have agreed with those critics. In fact, previous to 1888 Ellen White repeatedly tried to call the remnant believers into a meaningful relationship with Jesus Christ in which they might experience salvation "by grace . . . through faith" (Eph. 2:8).¹

The issue reached a climax at the 1888 General Conference session in Minneapolis, Minnesota, one of the most important and controversial in SDA history. The conference did not define additional doctrines for the Adventist Church, nor did it introduce a new teaching about Jesus as Saviour.

As far back as the 1830s our pioneers believed in Christ as their personal Saviour. They could hardly have maintained their single-minded belief in Christ's second coming without accepting

the salvation He won on the cross at His first coming.² The effect of the 1888 conference was to bring certain previously held truths into balance.

Early Evangelism

The "legalistic" proclamation of the Advent message prior to the Minneapolis General Conference session can be viewed in a positive light. Before 1888 Adventist ministers and missionaries worked primarily among Christians, whether in North America, Europe, or Australia. They proclaimed their distinct message to people who already believed in salvation through Christ, seeking to bring forgotten Bible truths to their attention. They saw no point in telling Lutherans, for example, about justification by faith, or Methodists about conversion.

Instead, Adventist pioneers had something new and urgent to proclaim: the "present truth," the "last warning."

The people they ministered to expected to hear this new and strange message. S. N. Haskell relates that in New Zealand in 1886 he was invited "to present our views of Scripture, *especially on those points wherein we differed from them.*"³ The local Christians urged him to talk about controversial issues such as the Sabbath and the judgment.

Wherever SDA ministers went they generally met opposition from local Protestant preachers, who warned their congregations about Adventists from pulpit and press. The Sabbath usually became the object of attack, forcing our ministers to be on the defensive.⁴ Those early evange-



This portrait of William H. (Harry) Anderson and his wife, Nora was taken about the time of their sailing to Africa in 1895 with the party of missionaries who began the first permanent SDA mission for the pagan people there.

lists did not deliberately leave Christ out of their sermons. Their approach to the distinctive SDA doctrines actually preached salvation in large dimensions.

Early SDA practice agreed with the biblical missionary method. Throughout the Scriptures we find numerous situations in which prophets and apostles confronted God's people with the need to reform. Sent by God with messages of reproach, they pointed out the sins and even pagan practices tolerated by God's chosen people.

Nathan tactfully used a parable to point out David's sin (2 Sam. 12:1-4), but he did not avoid telling the king directly "You are the man!" (verse 7, NIV). Amos went to the leaders of Israel and spoke with painful bluntness (Amos 7:7-17). John the Baptist also used the direct method (Matt. 3:7-12), as did Stephen (Acts 7).

These examples show what mission is all about. It does not mean holding friendly classroom discussions, nor is it engaging in philosophical conversations on ethical issues. It does not consist of an examination of pagan ideas or false teachings among Christians. Important as these things may be, mission outreach involves a direct attack upon idolatry and falsehood.⁵ To early Adventists, Sundaykeeping, infant baptism, and unconditional immortality were pagan ideas taken over by uninformed Christians.

To the Point

Ways of communicating and styles of writing were more direct and to the point 100 years ago than today. We tend to misjudge nineteenth-century preaching in the light of the more diplomatic, indirect approaches used in communication and persuasion in the twentieth century.

The missionary message of the Advent movement in the years 1850-1890 did not present a choice between law and grace. It simply proclaimed "present truth."

By 1890 two generations of Ad-

vent believers in North America had built the doctrinal and administrative foundations of the Advent movement. They had also established springboards in many Christian lands outside North America from which to launch into the non-Christian world. This new venture, however, demanded a different emphasis, a reorientation on the part of the missionaries. In non-Christian lands they would confront people with no knowledge of Jesus Christ. The task now was not primarily to preach the Sabbath and the judgment, but to do what Paul did for the Jews (believers in the Old Testament) and the Greeks (pagans): "I have declared to both Jews and Greeks that they must turn to God in repentance and have faith in our Lord Jesus" (Acts 20:21, NIV). The center of the message could be nothing less than Jesus Christ and Him crucified.

The 1888 Minneapolis conference with its righteousness by faith message held great importance for Adventists in relation to other Christian churches. Clarification of the SDA position in regard to law and grace has continued during the century since then.


The Minneapolis conference, therefore, had far-reaching missiological implications. It gave Adventist mission endeavor a clear message of salvation for people who had no knowledge of Christ. As missionaries widened their scope, they could begin by presenting Jesus Christ as Saviour, then proclaim the three angels' messages and the requirements of God, such as obedience to the Ten Commandments and principles of healthful living.

A missionary approach that presents a balance between law and grace—unique to Seventh-day Adventists—has proved to be of great value as the Advent movement has introduced to people in all climes a distinctive body of doctrines, lifestyle, and worldview.

Adventist missionaries must maintain a delicate balance between law and grace, keeping the

AND SABBATH H

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two in a healthy tension. For this task they have a supportive historical background.

Thus, the 1888 conference on righteousness by faith should not be explained only in theological, historical, and psychological terms. Significant missiological needs also contributed to the shift in emphasis. God, who sees the future in His wisdom, guides His church in ways she little dreams of. □

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Borge Schantz is chairman of the Religion Department at Newbold College, England.

Religious Liberty Issues: Then and Now

BY MITCHELL A. TYNER

A century ago this week our church ended the historic Minneapolis General Conference session. As that event closed, church leaders were preparing for another event, which was given relatively little notice at the time, but which symbolized the beginning of Adventist involvement in church-state affairs: On December 13, 1888, A. T. Jones, a young Pacific Press editor, became the first Seventh-day Adventist to testify before a committee of the United States Congress.

Why? Because after decades of growth, social change in America had produced what Jones and others saw (correctly) as a threat to religious freedom—a proposal for a national Sunday law.

The seventeenth-century settlers of what would become the United States were predominantly English and almost exclusively northwestern European. While they disagreed on various points of Christian doctrine, they exhibited a high level of cultural homogeneity.

This group dominated the social, governmental, legal, and cultural evolution of the country for more than two centuries and came to regard such as their proper role. But by the late nineteenth century, this group was alarmed. They saw a new tide of immigrants from southern and eastern Europe, in addition to several million ex-slaves, calling for the rights of citizenship. They saw societal changes that they interpreted as eroding traditional American values and ways, and their alarm grew.

National Reform Association (NRA), an organization determined to "Christianize America" emerged

out of this alarm. It sought, by law if necessary, to "bring America back to her roots." The platform of the NRA had two main planks—passage and enforcement of Sunday laws, and Christian control of the public schools.

While the campaign for the schools was successful (U.S. pub-



lic schools continued to present an essentially Protestant worldview until the past quarter century), the effort to promote Sunday legislation, at least on the national level, was not.

In the spring of 1888, Senator H. W. Blair of New Hampshire, an ardent supporter of the NRA, entered a bill for a national Sunday law in the United States Senate. A. T. Jones came to Washington to testify against this bill just a month after the Minneapolis General Conference session. Jones stressed the inequity of forcing a religious observance on anyone, especially those who observe a day other than Sunday, and Blair's bill was defeated.

Hands Across the Gulf

Four years later, however, a national Sunday law—of sorts—was passed. Its enactment culminated a fascinating six-month period. On February 18, 1892, Ellen White wrote: "Protestantism is now reaching hands across the gulf to clasp hands with papacy, and a confederacy is being formed to trample out

of sight the Sabbath of the Fourth Commandment" (*Special Testimonies*, Series A, No. 1, p. 38).

Eleven days later the United States Supreme Court handed down its decision in *Holy Trinity Episcopal Church v. United States*.¹ Ordinarily, it would not have been a remarkable case. But these were not ordinary times. Holy Trinity Episcopal had, inadvertently, broken the law in hiring an English rector. The immigration law of the time said that while you might hire a noncitizen, you could not pay his way to the United States in order to work for you—exactly what the church had done.

The Court struggled to find a way not to apply the law to Holy Trinity Episcopal. After reviewing numerous historic documents relevant to the founding of the Colonies, which invoked the name of God, the Court observed that the United States "is a Christian nation," and thus Congress surely did not intend the immigration law to apply to this set of facts.

The "Christian nation" statement is *dicta*—part of the Court's rationale for its decision, but not a binding part of the decision itself. Nevertheless, in the charged atmosphere of the times, the public seized on it as being of great significance.

So did A. T. Jones. In a pair of sermons delivered May 14 and May 21 in the Battle Creek Tabernacle entitled "The Late Decision of the Supreme Court and the Image of the Beast," Jones said that the image had been formed on February 29, and "all that remains is to give life to it by the enforcement of whatever religious observances any bigots may choose, who can control the

civil power." Jones was effective, but he was not tactful.²

Jones's opinions and Ellen White's warnings were remembered by many when less than three months later President Benjamin Harrison signed the nation's first federal-level Sunday legislation. For the NRA it must have seemed that the mountain had labored and brought forth a mouse, for all they could finally produce was an appropriations-bill rider that provided that no federal subsidy would be paid to the 1892 Chicago World's Fair if the fair opened on a Sunday. Yet it was federal legislation upholding Sunday observance, and was seen as a significant development by those on both sides of the issue.

When Mrs. White wrote to the church earlier that year, she was in essence saying that there were movements afoot that, if left unchecked, would result in the dilution of our freedoms, and that the church should respond appropriately.

How has the church responded?

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TAFFY.

If there is friction, out with your oil-can. If there is a quarrel, pour on oil. Blessed are the peace-makers.

But the oil-can is for the rarer emergencies. It is not everybody that has the gift of putting oil on just the spot that grates; and it is not every day that quarrels occur which call for the oil-can. But blessed be taffy! It is wanted every day and from everybody. It is the universal sweetness of social and domestic life.

Husband, have you come home and found your wife tired and hot with the day's work in chamber and kitchen? Give her a little taffy. Say a pleasant thing to her. Praise her for something. Tell her how nice the bread is, so much better than the baker's; that the ketchup is the best she ever made; that the house looked so sweet and restful when you came in; and at your leisure in the evening, tell her how much you prize her and the pleasant home she makes for you. It will do her good; it will make the smiles come.

Wife, does your good man come home weary and burdened, exhausted and—no, not cross, but undemonstrative and silent? Meet him with a sweet welcome. Say something pleasant to him. Men all love to be appreciated and flattered. Tell him some kind thing somebody has said about him. Tell him how much you admire something he has done; and when you can sit down alone with him, done; and tell him how much you love him; take his hand, and tell him how much you love him; don't be afraid of overdoing it. We all like to be told we are loved, and the saying it, makes it all the truer. It is a great deal better to cultivate one's love with warm expressions than to blight it with frost. Pretty nothings! Why, they are big realities, the stuff happiness feeds on. Give us more taffy.—*The Independent*.

In four ways. First, in December 1888, the General Conference formed a Religious Liberty Committee which the following year evolved into a Religious Liberty Association. In July 1989, the International Religious Liberty Association, the spiritual descendant of that early committee, will hold a World Congress on Religious Freedom in London, completing a century of Seventh-day Adventist efforts to strengthen the right of each individual to worship according to the dictates of conscience.

Second, the church responded by urging its members to become involved—and they did. A denomination of only 25,000 members secured more than 500,000 signatures on petitions opposing the Sunday bills in Congress.

Third, the church sent A. T. Jones and others to speak in public on the subject. And Jones didn't stop at telling people what was wrong with Sunday laws—he also told them, very effectively, what was right with the Sabbath.

Fourth, the church began publication of a church-state journal, the *Sentinel*, whose spirit lives on in the current *Liberty* magazine.

Current Parallels

A century ago our spiritual forebears, with a bit of prophetic nudging, saw that our scripturally mandated mission includes the proclamation and defense of the idea that God forces no one—and neither should man. That mission remains. They learned to use the proclamation of freedom as a means of leading people to other truth. We still may. For amazingly similar problems and opportunities exist today.

Once again we live in a time of majority unrest. Once again we hear of concerns generated by immigration. A hundred years ago the majority worried about those from southern and eastern Europe. Now fears are voiced that our culture will be transformed by immigrants from eastern Asia and from countries to the south. Once again we hear those who wish to "return America to its moral

roots"—by legislation, if necessary. Once again we hear calls for a "Christian America." Then it was Sunday laws and Bible-reading in public schools. Now it's prayer in public schools and a more generalized effort to put government on the side of Christianity. But the bottom line is the same: a willingness to sacrifice the rights of the individual to the will of the majority.

The problem with all this lies not with the goal but the methodology. Government action is the wrong method. Passing a law will not make America—or any other country—a Christian nation. The Emperor Constantine is said to have tried that method. In order to facilitate the baptism of his army, he marched his men through a river and had church representatives on the other side pronounce them Christians. He added many names to the church records but undoubtedly produced few genuine Christians—roughly the same effect as would be accomplished by modern, more sophisticated government efforts to Christianize a country.

The better method—and the challenge with which we must answer such inquiries—is a simple one: evangelism. When the followers of Jesus Christ make their faith so practical, so attractive, so relevant that it answers the deepest questions of the soul, then men and women will voluntarily follow Him. Coercion produces impressive numbers, but evangelism produces a quality product. That's what A. T. Jones was trying to tell Senator Blair in 1888. It's a message we must constantly reinforce today. □

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¹ 143 U.S. 457.

² *Review and Herald*, May 31, 1892, and June 7, 1892.



Mitchell A. Tyner is associate director and legal counsel in the General Conference Department of Public Affairs and Religious Liberty.

I appreciate BECA's integrated approach to Adventist education. Without the 100% cooperation of the community, *Union College*. The vision and leadership by the founders of BECA has been a magnificent blessing spiritually and in the AAA Challenge of 1988, I had the privilege of actually experiencing its unifying and supportive effect on me as *class president, Ozark Adventist Academy*. It (BECA) creates a tangible sense of community among the various parts of the school as alumni as a group working toward one goal. This unity then is felt in other areas to make the school stronger overall. Their vision . . . is unexcelled. - *Loren Dickinson, teacher, Walla Walla College*. I've never witnessed a school like *Shenandoah Valley Academy*. These people have taken such an interest in my generation! It's wonderful to know that *Sierra*. I like BECA because it gave us an incentive to do what we should have been doing all along—communicating us on to greater success than we thought possible. - *Ralph W. Martin, board chairman, Shenandoah Valley Academy*. *Harold D. Schwartz, alumnus, Walla Walla College*. BECA . . . a brilliant idea . . . united students, faculty, alumni and *Linda University, (La Sierra)*. It is one of the best things that has ever happened to Adventist higher education. - *Dennis Hill, administrator, Andrews University*. It demonstrated that consistent involvement by many is a route to success. - *Kendall Hill, administrator, Andrews University*. Support to our favorite schools. - *Philip Follett, board chairman, Atlantic Union College*. BECA is important because it requires (and generates) a team spirit to be successful! It is fun, and rewarding to participate in and helps so much in quadrupling our alumni support and creating a reservoir of volunteer advocates who are excited about what is happening. - *Harry Bennett Jr., band director, San Diego State University*. - *Gary D. Wilson, principal, Maplewood Academy*. Alumni are given an opportunity to say "thank you" to their alma mater. Those who conceived the AAA Challenge idea. Students decide for Christ and the SDA church in SDA academies. Practical elements of my life, were brought about by AAA. - *William B. Krick, student, Auburn Adventist Academy*. Spanish program. - *Nestor Cabrera, teacher, Union Springs Academy*. The AAA Challenge has motivated the alumni. - *Superintendent of schools, Montana Conference*. Introducing an organized fund-raising program to our alumni association. - *Academy*. It's a great way to make a big difference with a small gesture—little bank accounts help as well as big ones. Fund-raising and how it can strengthen the foundation of a college, in a personal way. - *Ricky Seiler, alumnus, Southwest Adventist University*. Students realize that service means caring. - *Edwinna Marshall, teacher and administrator, Allied Health, Loma Linda University*. *teacher, Canadian Union College*.

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s, teachers, students, etc., we're fighting a losing battle. - *Steve C. Blackburn, alumnus and administrator, Columbia*
to all here at Canadian Union College. - *Reo E. Ganson, president, Canadian Union College.* As an active participant
feel the program can be an instrumental tool in fulfilling the needs of future classes. - *Lisa D. Prowant, 1988 senior*
lege's supportive constituency. - *Dick Winn, alumnus and teacher, Pacific Union College.* It (BECA) helps to unify the
Anderson, student, Union College. I'm always moved to say that the BECA people have been unusually selfless and
that was such a morale booster among our staff. We are excited and encouraged. - *Geoff Calkins, administrator,*
er education is supported monetarily by the Adventist community. *April Kelly, student, Loma Linda University (La*
bur alumni. - *Marvin Anderson, president, Southwestern Adventist College.* It is an excellent program that has spurred
ne enjoys challenges and incentives. What better cause than Christian education deserves out united support. -
ch members together in support of the Adventist college/university experience! - *R. Dale McCune, provost, Loma*
ahly, president, Southern College. It has provided motivation for systematic support of our institutions by alumni and
BECA makes it compelling to give that extra dollar—because each dollar is like a magnet, drawing even more
philanthropy to become a reality at the college level. Through the “challenge” aspect, it becomes a game which
Mary Ann Fiene, administrator, Kettering College of Medical Arts. BECA has helped to make a difference by nearly
t AUC! - *Larry Geraty, president, Atlantic Union College.* Funds from AAA enabled our concert band to purchase a
emy. Maplewood has been greatly blessed by a supportive and enthusiastic alumni. AAA has made it even better!
nd to improve facilities for today's students. - *W.D. Wampler, board chairman, Sunnyside Academy.* Far sighted are
R. Bock, principal, Gem State Academy. Auburn Adventist Academy's tennis courts and modern computer lab, both
to purchase the necessary equipment for a language lab which, when properly installed, will greatly enhance the
and board members of MEA to extraordinary levels of financial commitment and involvement. - *Steve Pawluk,*
given us a united goal both financially and institutionally. - *Bruce Rasmussen, alumni association president, Wisconsin*
vin Carnahan, alumnus, Sunnyside Academy. BECA has helped to make a difference in my perception about fund
ist College. BECA supports student learning by providing a bridge between education and professional practice.
ty. BECA is helping young people realize their full potential. Can there be a more worthy cause? - *Keith J. Leavitt,*

Thanks

Your belief in Adventist education spawned a vision that became reality through your dedication and benevolence. The nearly \$4 million seed money for two alumni challenge programs has helped stimulate almost \$13 million in unrestricted and student aid monies for academies, colleges and universities in the last eight years. And this is just the beginning! Your gifts have strengthened us, creating momentum that will carry us ahead.

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• Mount Vernon Academy • Mountain View Academy • Ozark Adventist Academy • Pine Forge Academy • Platte Valley Academy
• Sunnyside Academy • Union Springs Academy • Upper Columbia Academy • Valley Grande Academy • Wisconsin Academy.

GC Treasurer Explains How Wall Street "Crash" of '87 Affected the Church's Finances

Just one year ago, a bulging budget deficit, falling dollar, and sagging confidence in the United States economy triggered the worst tailspin in Wall Street's history.

October 19, 1987, quickly became Black Monday when the Dow Jones industrial average plummeted 508 points, from 2246.7 to 1738.7, for a record loss of more than 22 percent. From Tokyo to Melbourne to London, the shock was felt around the globe, dropping prices on nearly everything from oil in the Persian Gulf to commodity prices in Canada.

By year's end, stock market prices had recovered some, but not enough to overcome the dramatic declines suffered. Stock market losses from their high points in 1987 ranged from approximately 13 percent in Japan and 27 percent in the U.S. to 30-35 percent in Europe and 45-50 percent in some Far Eastern markets, according to estimates of Morgan Guaranty Trust Company of New York.

In the year since Black Monday, the world's stock markets have continued to rock back and forth as investors have become wary of the markets and uncertain of the outlook for the world's economy.

Church Impact

With the General Conference holding more than \$500 million in various investment funds, many church members have asked how well the church fared during the Year of the Crash—1987.

The answer is, quite well. Although the loss in book value of investments for the year totaled nearly \$23.4 million, the losses were more than offset by the realized capital gains, dividends, and interest income of \$64 million.

By Don Gilbert, treasurer of the General Conference of Seventh-day Adventists.

No one, of course, would say that the stock market crash didn't affect the church's earnings. It certainly did. But in a year when countless businesses and individuals suffered massive losses, the church still came through with a generous profit.

Why? I would attribute it to these factors:

First, and most important, only 26 percent of the money held by the General Conference was invested in stocks. This means that nearly three fourths (74 percent) of all invested funds were *not* directly susceptible to the stock market decline, although the bonds in our portfolio were not immune to fluctuations.

As of December 31, 1987, invested money held by the GC was diversified among these investments:

	Percentage
Stocks	26.1
Bonds	33.6
Short-term investments	24.6
Notes Receivable and	
Deposits	13.6
Real Estate	2.1

Second, the stock market regained some of its losses by the end of the year. On December 31, 1987, the Dow Jones closed at 1938.8, up 200 points from Black Monday's close and, surprisingly, 43 points higher than at the start of the year. This helped the church limit its "paper" losses.

Third was a plan enacted early in the year by the GC Treasury. The plan was to begin selling a portion of its nearly \$125 million in stocks and retaining the cash profits. Let me explain.

In many respects, 1987 was a banner year for stock market investors. The widely respected Dow Jones industrial average began the year at 1895.9 and then rose to its all-time high of 2722.4 on August 25, and so did almost every major stock market

index worldwide. It was a bull market, and investors didn't want to be left out of the continually rising market.

Inevitably, the financial markets seemed so overpriced that a significant downward change seemed likely. But no one knew *when* an adjustment would take place or *how far down* stock prices would drop.

In this ongoing milieu, the GC Treasury decided in early 1987 to begin a specific program of selling stocks to cash in on some of the profits gained from their increased market values. Under the direction of GC associate treasurer Robert E. Osborn, the GC initiated its selling program in May and continued to sell stocks throughout September and on into early October.

Thus by early October—before the October 19 market crash—all planned selling had been completed and the church had reaped \$29,790,000 in capital gains (profits) from its stock sales. We were certainly pleased, and we believe that God was guiding His church through such unstable times.

To these stock profits we must add stock dividends and interest from all other investments (minus any losses, including book losses) to arrive at the total net return for the year. Though I can provide the dollar figures for the year (see earlier), it is difficult to determine the cumulative yearly *percentage* gain for all the church's investments because the capital amounts vary so much from day to day.

Source of Dollars

Whenever our members hear that the General Conference has more than a half billion dollars in investments, they almost always ask, "Why does it have so much money stored away?"

Here's the reason. After members' tithes and offerings are given to

their local churches, specified percentages of these funds flow on to their conferences, unions, divisions, and the General Conference. These funds become part of the budgeted current operations of the worldwide church and are distributed immediately for their appropriate functions.

Some of the funds, though, may be designated for functions that may not need the funds right away, such as building projects, world church programs, radio stations, educational institutions. The GC then becomes the entity to hold these funds in short-term investments until the funds are needed.

In addition, some excess or reserve funds held by conferences, unions, and divisions around the world are invested with the GC, which in turn combines all funds and invests them in larger amounts, and returns any profits to the respective institutional investors. This is a service provided by the GC to the world field. It provides an especially valuable service to entities that do not have the time, expertise, or quantity of funds to invest funds wisely or effectively, or who would prefer to invest their funds outside their local countries.

Yet, out of the approximately \$550 million invested by the GC, the bulk of the funds is in two retirement funds—one for general church

employees of North America (currently \$120.1 million) and one for the Adventist Health System (now \$302.4 million).

As stated earlier, these funds are diversified mainly into stocks, bonds, and short-term investments—including banker's acceptances, commercial paper, intradenominational loans, and other instruments backed by the U.S. government. Even the funds we have only overnight earn interest. They are placed in interest-bearing accounts, for we believe that proper money management is critical to the operation of the church.

Categories of Funds

All moneys received by the General Conference for investment are placed into one of five funds, depending upon the source or specific purpose of the investment. Presently these funds total about \$550 million.

1. Investment Fund. Investments in this category are usually long-term—both income and appreciated value are sought. This fund includes portions of the general retirement funds, some GC allocated funds, and funds invested for field organizations.

2. Income Fund. This fund serves the same entities but, as the name indicates, has maximum spendable income as its primary objective.

3. International Fund. Money in this fund is invested primarily in a few major world financial markets to provide a worldwide base of investments.

4. Hospital Retirement Fund for North American Division Health-Care Institutions. This fund contains only health-care retirement funds and accounts for more than half the total invested funds of the GC.

5. Miscellaneous Investments. This fund includes various annuities, estate funds, and other similarly restricted funds.

The first three funds—investment, income, and international are recorded and held in units and operated like mutual funds.

Annual Performance

A comparison of fund performances for 1987 with other sample years, I believe, shows the result of careful management. Here are the statistics:

	Investment Fund percent	International Fund percent	Income Fund percent
1982	+ 18.3	- 13.3	+ 28.1
1984	+ 7.0	- 11.5	+ 12.7
1986	+ 12.7	+ 48.3	+ 17.5
1987	+ 5.9	+ 2.1	+ 2.2

The Hospital Fund had substantial earnings through 1986, but ended 1987 with a decline in stock value of \$9.6 million. At the time of this writing, the net deficit has dropped to \$2.4 million and an overall gain is expected by the end of 1988.

Safety Fund

As a safety precaution, the church maintains a Reserve for Securities Fluctuation Fund to blunt the effect of a severe market decline. This fund is funded entirely from realized capital gains and is maintained at the minimum of 20 percent of the book value of fluctuating securities.

The funds in this reserve account would be used, if needed, to counter major losses sustained when a severe market decline occurs. I am happy to say that even after Black Monday's loss we did not need to tap this reserve. If this reserve were ever to be depleted, then and only then would general church funds be affected.

The Securities Fluctuation Fund has also become a valuable source of nontithe income for the church's annual world budget. From 1977 to 1987, earnings above church policy requirements in this account have added \$35.8 million to the world budget—a yearly average of \$3.3 million. Only during two years, 1978 and 1982, were earnings in



GC treasurer Don Gilbert

this fund insufficient to provide funds above policy for distribution.

World Currencies

A related challenge facing the church is the decline in the value of the U.S. dollar to some major world currencies. In some areas of Europe and Africa the dollar decline has meant fewer local moneys available after exchange of the GC appropriations. We estimate the overall loss of available funds for local needs has approached the \$2 million mark. However, we are grateful for the continued acceptance of the U.S. dollar in most countries throughout the world, which has been so important in the advancement and support of God's work.

As God's family grows, new members accept their responsibility for the support of His work. The need for this becomes clearer when we realize that nearly 80 to 90 percent

of the funds for the church's global work is supplied and consumed locally. The funds that flow through the General Conference provide the additional moneys needed. This sharing of resources is vital.

The present financial plan to keep the world work going has not faltered. Funds continue to be safely distributed for their intended purposes. In reviewing the growth of God's work and the distribution of funds, we can say thank You to God for letting us all have a part "as

God's fellow workers" (2 Cor. 6:1, NIV).

Even as we look forward to the day when the gospel shall be preached in all the world and Jesus comes, we must not be discouraged at adverse situations during the present time. Today's economic conditions continue to appear unstable. This should emphasize our need to press forward together with the power of the Holy Spirit. We thank God for the privilege of participating in His work.

Canadian Ecumenical Centre Receives Adventist Books

The Public Affairs and Religious Liberty Department (PARL) of the Quebec SDA Church Association presented two books by Samuele Bacchiocchi to the library of the Roman Catholic Church's Canadian Centre for Ecumenism in Montreal. Quebec PARL director Gosnell Yorke presented *From Sabbath to Sunday* and *Divine Rest for Human Restlessness* to two priests, Immanuel Lapierre and Thomas Ryan, on August 31. A subscription to *Ministry*, the Adventist journal for clergy, will also be sent to the library.

The Centre for Ecumenism, begun in 1963, coordinates the Roman Catholic Church's interdenomina-

tional and interreligious work throughout Canada and around the world. It has ties with the Canadian Council of Churches, the Canadian Council of Christians and Jews, the National Council of Churches of Christ in the U.S.A., the North American Academy of Ecumenists, and the World Council of Churches (headquartered in Geneva, Switzerland).

Scholars, students, and clergy of all faiths and religions regularly visit the centre's library. The centre is located in the same building in which is housed the major Catholic seminary in Montreal (Le Grand Seminaire) for the training of young men for the priesthood.



Left to right: Daniel Rebsomen, Quebec church ministries director, Gosnell Yorke, and Fathers Thomas Ryan and Immanuel Lapierre.

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Sacrifice Offering November 12

Sacrifices inconvenience us. They interrupt our usual routines; they disturb our regular plans; they extend our energies; they deprive us; they require rearrangement and even recovery. To truly sacrifice is to adjust willingly, to consciously redo one's plans in order to help others.

Sacrifices challenge us. They test our values, they search our motives, they make us look within, they focus on our souls, they demand that our practice match our profession. They require us to produce—not simply proclaim.

And our sacrifices expose us. They classify the ground into which the seed has fallen. That is, they reveal us—sometimes to the world, often to

ourselves, but always to God. True sacrifices are true barometers, unfailing signs. They measure our faith, gauge our loves, and state our values—not necessarily by their size or notoriety, but by their cost to the giver. The widow's mite taught us that, and so did Jesus when He said, "Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven" (Matt. 6:1).

But that is not all Jesus taught us about sacrifice. He also taught us that more than all else true sacrifice is redemptive. That while it challenges, and inconveniences, and pains, and exposes, it also enhances and enriches. True sacrifice is an act of renewal.

Our sacrifices cannot pay for our salvation. That debt was settled by the Model Sacrifice on Calvary. But they

are important to our personal growth and vital to the spread of the gospel.

If you have anticipated your gift for November 12, 1988, as just another "planned contribution," a painless part of this year's stewardship, why not do more? Double it! Try the extra mile. Challenge yourself to the inconvenience of sacrificing sacrificially. The Seventh-day Adventist mission needs the additional amount, but more than that, you and I need the fellowship with Christ that such giving brings. The moneys given to the Annual Sacrifice Offering will help meet extra world budgetary needs.

And if you had not thought at all about giving this year, please do so. Do so in appreciation for God's goodness, and for the love of souls. What better way to conclude the Week of Prayer than to experience with Him and for Him the pain of denial and the power of renewal that are always a part of this ennobling experience?

By Calvin B. Rock, general vice president of the General Conference of Seventh-day Adventists.



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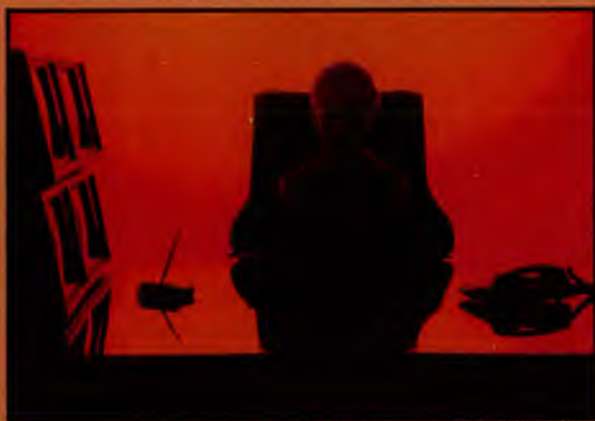
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FLORIDA HOSPITAL

Orlando, Florida



Faith Gray (right), an LLU medical student from Atlanta, Georgia, observes a cataract surgery performed by Dr. Boeteng Wiata at Mwami Hospital.

Loma Linda Students Experience Africa

Twelve test commitment to missions.

Loma Linda University (LLU) continues to support medical missionary outreach by providing hundreds of qualified graduates for mission service and by giving students opportunities for mission involvement through Students for International Mission Service (SIMS). Within the past four years SIMS programs have captured the enthusiasm of students in physical therapy, public health, medicine, dentistry, nursing, occupational therapy, nutrition, and other fields.

Last summer more than 40 students financed their own transportation to participate in health education, immunization, and construction projects in Haiti, Jamaica, Mexico, and the Philippines. During the school year SIMS volunteers staff a community health clinic for low-income families, provide monthly medical/dental care to orphans in Mexico, and plan mission trips to Mexico during Christmas and spring vacations. Currently the volunteers are planning to purchase a van that could be converted into a mobile medical-screening unit for use in the local community.

By Patti Gentry Guthrie, LLU special projects editor

More than 30 LLU students participated in SIMS trips to the Philippines, Mexico, Pakistan, Malawi, and Zambia this summer. Of these, 12 went to Africa, where they were based at Mwami Adventist Hospital in Zambia and Malamulo Hospital and Leprosarium in Malawi.

The students assisted physicians and observed surgeries at the hospitals and aided nationals in screening, evaluating, and immunizing infants and children under age 5 in the mobile clinics. Adventist missionaries, many of them LLU graduates, provided students with home-cooked meals, beds, and transportation to and from the airport.

By observing the doctors, LLU students learned much about medical missionary work. Until recently Drs. Charles Wical and Shirley Ashley were the only physicians at the 150-bed Mwami Hospital, which consistently has 120 to 150 percent more patients than beds. Rounds alone can take two or three days to complete. The doctors depend on nationally trained clinical officers (roughly equivalent to physician's assistants in the U.S.) and nurses to administer much of the day-to-day patient care.

The doctors contend with a short-

age of supplies every day. They often run low on badly needed items such as surgical gloves, bandages, IV solutions, antibiotics, and other basic medical supplies. They are forced to reuse gloves several times before discarding, in order to conserve the supply. Because the government pays the hospital approximately 50 cents per patient per day and mandates that patients receive all medical care free of charge, the hospital depends heavily on private donations and U.S. aid agencies for support.

Despite the shortages, "people from all over this region choose Mwami over other hospitals," Dr. Ashley says. "I think they can sense the difference. They know this is a Christian hospital, and they appreciate the extra care and attention that they receive here."

A new wing is currently under construction at Mwami. When completed, it will provide much-needed beds for patients in the overcrowded malnutrition and pediatrics wards.

LLU students learned much about tropical medicine from Dr. Gilbert Burnham, a tropical disease specialist and medical director of Malamulo Hospital in Malawi. "In Africa, malaria is by far the most common medical ailment," he states. Several LLU students got malaria this summer, despite prophylactic treatment. All recovered quickly, however, and were able to resume their work.

Other common medical problems, according to Dr. Burnham, include respiratory diseases, intesti-



Unsure whether to smile or cry, a child awaits his immunization.

nal diseases, AIDS, tuberculosis, and heart disease. "There is an enormous amount of stress in rural Africa," Dr. Burnham contends, which arises from the struggle to survive. The stress creates high blood pressure, which, in turn, causes heart disease.

"Forty-three percent of the children die by age 10; 15 percent die in their first year of life. Half the population is stunted during growth, because of malnutrition. Life expectancy for men is 41 years; for women, 43 years."

To meet the tremendous challenge of educating the African public about how to prevent AIDS, the General Conference and LLU preventative medicine specialists are planning an AIDS conference for African health workers November 4-9.

Coping With Malnutrition

Don Wonderly, an LLU nutrition and dietetics senior, was one of six SIMS students who worked at Mwami Hospital this summer. He assisted nationals who conduct malnutrition clinics for mothers with children under 5, and he participated in nutrition education programs.

Every year between planting and harvest the 150-bed hospital overflows with infants and children who are suffering from malnutrition. "For the severely malnourished cases, we administer milk feeding every three hours," Don explains. "There are at least 10 to 15 malnourished children in Mwami Hospital all the time. Some are in the acute stage; others are on the road to recovery."

Don learned that lack of food is only partly responsible for malnutrition. When an infant is born, his mother nurses him until she is pregnant or gives birth to her next child. At that time the mother abruptly weans the older infant, leaving him to obtain food for himself, while she turns her attention to the newborn. At mealtime the mother prepares a large serving of *nsima* (a cooked cereal made from ground maize) for the

whole family. Each child serves himself; those who get enough variety with *nsima* usually survive. *Nsima* is a high-energy, low-protein food. Recently weaned babies and children who eat only *nsima* exhibit signs of kwashiorkor (protein deficiency).

Part of the child survival program includes distribution of soy protein supplements to mothers of malnourished babies at the mission hospitals and in the villages. The mothers are encouraged to mix the protein powder into the *nsima* and feed it to their children. The nutrition educators also teach the mothers to add staple foods such as groundnuts (peanuts), beans, and fish (if available) to supplement the children's diet.

Unfortunately, Don notes, "it is very difficult to bring about behavioral change. The mothers know they should add a protein source to the diet to prevent kwashiorkor, but in practice they often neglect to do it."

Don adds, "I think one of the most important things a missionary can do to be effective is to learn the language and make an honest attempt to understand the culture. The programs have to be in the context of the culture or they won't be effective."

When Don graduates next spring, he plans to continue his education in the School of Public Health's Doctor of Health Science program. "After that," he says, "I may become a missionary."

A Cheerful Attitude

Another SIMS participant, Rob Watrous, a physician's assistant and now a freshman medical student, worked at Mwami Hospital with Drs. Wical and Ashley. He assisted in surgery, made rounds with the doctors, and participated in bush clinics by screening infants for signs of malnutrition.

Rob writes poignantly of his experience at Mwami: "As I've worked with the people here and in the villages I've become more and more attached to them. It is only through prayer and maintaining a cheerful attitude that I'm able to handle the grief of watching the

ones I've come to love die (especially the little children who die of malnutrition).

"At times like this I have to search my soul for the answer to the question 'Why does God let bad things happen to good people?' I began to question Why am I here? How effective am I here? Why are so many diseases terminal here? Could I handle the frustrations of medical missionary work?"

"As I left the hospital one evening a leper waved to me with a big grin on his face. His index and middle fingers were amputated on both hands, and he walked on stumps of



Greta Sanchez, a student nurse, administers a vaccine.

bone. I was reminded of the times he said that he was not saddened by his illness because he still had God and his 'health.' "

Handling Missionary Life

Since Dr. Burnham came to Malamulo Hospital 11 years ago, dramatic changes have been made. The hospital, now considered among the best in the country, operates a nurse and medical assistant training program.

The 200-bed facility has experienced a 42 percent increase in admissions over the past two years, with average occupancy at 75 percent. Inpatients pay less than \$1 per day, which includes everything except food and surgery fees, so donations and grants are necessary.

BECA Concludes Eight-Year Boost to Alumni Giving

The eight-year Business Executives' Challenge to Alumni (BECA) program came to a close last summer after dramatically boosting alumni financial support of Seventh-day Adventist colleges in North America.

The BECA program was devised to help Adventist schools survive the financial stress that most small colleges have faced during the 1980s. BECA resulted in an increase in the percentage of alumni donors from 6.5 percent in 1979-1980 to nearly 32 percent in 1987-1988.

Milton Murray, director of Philanthropic Service for Institutions at the General Conference in close cooperation with other denominational leaders, established a plan to help colleges close the gap between tuition income and operation budgets. In 1979-1980 the percentage of alumni donors to all private coeducational four-year colleges in the United States exceeded that of Adventist colleges nearly fourfold. Thus a clear opportunity existed to draw more effectively on the strength and loyalty of alumni of the 12 NAD colleges.

Murray enlisted the aid of a group of Adventist business executives who readily recognized the dilemmas facing Adventist colleges and the possibilities for increased financial support.

Impressed by Oakwood College's successful participation in the Bush Foundation's alumni challenge program in the late 1970s, these executives established a similar program that would set goals for alumni giving and award grants based on the achievement of those in number of donors and contributions.

\$2 Million in Seed Money

The planners of the BECA program determined that \$2 million was needed to fund it. Seventy percent of this amount came from 12 business executives and spouses.

Key alumni donors funded 10 percent of the \$2 million, and church organizations gave the final 20 percent. The intent was to use the \$2 million as seed money to help raise more than \$6 million from alumni—three times the amount projected to be contributed without these challenges to college development officers and alumni.

Colleges were challenged to reach goals in two areas—dollars and donors. BECA matched each new dollar raised over the previous year's unrestricted-gift alumni support (up to predetermined limits), and paid up to \$100 for each new alumni donor. (Unrestricted gifts are those that go to the annual college operating fund rather than being directed by the donor to a particular project.)

In 1982 BECA provided additional incentives to establish a class agent program. The backbone of many annual fund programs, class agents represent their colleges to fellow alumni in their respective graduating classes. By 1985, 70 percent of all classes at member colleges were represented by volunteer class agents. At the program's close this year, 85 percent of all classes had volunteer leadership.

Alumni Relationships Built

The BECA program also provided the incentive for the colleges to develop and refine their alumni record-keeping systems. Prior to BECA, development programs in SDA colleges were of minimal significance and carried little impact. The incentive provided by BECA, which included funding of word-processing systems in some cases, caused most colleges to surpass expectations in tracking and contacting alumni. The total number of alumni on record increased from 68,763 in 1979-1980 to 91,927 in 1988.

Though originally conceived as a

five-year program, BECA's major donors and originators of the programs, as well as church leaders, were so inspired by its success that they extended the program for another three years, to its conclusion last June. The total unrestricted-gift annual alumni participation increased from an average of 6.5 percent in 1979-1980 (the base year) to 31.6 percent in 1988. The total unrestricted dollars received from alumni through the annual fund rose from \$413,000 in 1979-1980 to \$2,481,045 at the close of the program. Seldom did any of the member colleges fail to achieve their yearly goals. Consequently, the total amount of BECA grants to these colleges was \$2,283,741.

Increased Support

Looking back, two of the original donors, Tom and Vi Zapara, stated: "The BECA program has given us one of the greatest satisfactions of any gift investment we've made in a long time. . . . The real return is evident by what the colleges are realizing on the investment we made."

The BECA program sparked an emphasis on increasing voluntary support from sources beyond alumni, such as foundations and corporations. The total voluntary support dollars reported by Adventist colleges to the Council for Aid to Education (CFAE) was \$4,984,532 in 1979; in 1987, \$15,031,634.

"Before BECA came along in 1980, Columbia Union College had a fairly active and loyal group of alumni," says William Loveless, CUC president. "However, with the advent of a series of challenges—eight years of them—it is accurate to point out that there is a lot more involvement by many more alumni."

While BECA was only a partial answer to meeting the challenges facing higher education in the eighties, it has helped Adventist colleges stay in business. The BECA program has established a pattern of giving that has helped to put the development program in each of the member colleges on a more firm footing.

Prayer Circle for Evangelism

The following pastor-evangelists in the North American Division would appreciate the prayers of *Adventist Review* readers as they conduct evangelistic meetings during Harvest 90.

Information to be included in this listing, including opening and closing dates, should be sent to your union Ministerial Association secretary or local conference Ministerial Association secretary three months in advance of the opening date.—W. C. Scales, Jr., NAD Ministerial Association Secretary, General Conference of Seventh-day Adventists.

ATLANTIC UNION

Ramos/Martinez/Riveira, through November 30, Brooklyn, New York
 Abel Rosario, through November 17, Bronx, New York
 Ken Blake, through December 9, Portsmouth, New Hampshire
 Michael Sady, through November 14, Central Square, New York
 Mark Komula, through November 17, Perrysburg, New York

COLUMBIA UNION

J. Mayer/R. Rodriguez, through December 3, Washington, D.C.
 Richard Halversen, through November 26, Dover, Delaware
 Carl Seek/Leo Scriven, through December 3, Hagerstown, Maryland

LAKE UNION

Matthew E. McMearty, through November 20, Alendale, Michigan
 J. Gallimore/D. Chong, through November 19, Holland, Michigan
 Jan Follett, through December 14, Fort Wayne, Indiana
 Chico Rivera, through December 10, Seymour, Indiana
 Herbert Larsen, through December 10, South Bend, Indiana

MID-AMERICA UNION

R. Todden/J. Hornung, through December 30, Dickinson, North Dakota
 Dan McGee, through November 17, Hannibal, Missouri
 Neal Dye, through November 11, Poplar Bluff, Missouri
 M. Luckiesh, through November 17, Thief River Falls, Minnesota
 M. L. Atwood, through November 18, Yankton, South Dakota
 Steve Vail, through November 19, Springfield, Missouri
 Charles Cress, through November 30, Gladstone, Missouri
 Dean Coridan, through November 20, Waterloo, Iowa
 Dale Brusett, through November 19, Fort Collins, Colorado
 Donovan Kurtz, through November 20, Bowman, North Dakota

PACIFIC UNION

Walt Groff, through November 30, Cloverdale, California

Lawrence Davidson, through November 11, Oxnard, California

Gary Venden, through December 10, Gridley, California

Lyle Pollett, through December 10, Roseville, California

SOUTHERN UNION

George Harsha, through November 19, Lake City, Florida

C. L. Humphrey, through November 19, Southern Pines, North Carolina

Dave Weigley, through December 3, Fort Myers, Florida

SOUTHWESTERN UNION

L. Torres/R. Orduno, through November 19, Roswell, New Mexico

Dale Tunnell/Luis Rojas, through November 30, Santa Fe, New Mexico

Notice

The Office of General Counsel would like to identify Seventh-day Adventists serving as paralegals or legals. If you are a paralegal or legal assistant, or know of someone, please send your or their name and address to: J.D., Office of General Counsel, 6840 Eastern Avenue NW., Washington, D.C. 20012.

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Twelve monthly issues come compliments of local conferences, unions, and the North American Division (except in Ohio and Central States conferences; please add \$9.25 for 12 NAD editions in these conferences).

NAD Reveals Health Promotion Activities

Leaders seek to reverse unhealthy trend.

As I travel across the North American Division (NAD), church members frequently voice their concern that we are lessening our emphasis on our health and temperance message at the very time that science is verifying our positions and the public is showing more interest in them.

I believe several forces have combined to weaken our health work, including the following theological issues:

1. Less confidence in the inspiration of Ellen White, and consequently, less interest in her counsels on health.
2. A "new theology" attitude that since we are saved by faith, it really doesn't matter what we eat, drink, or do.
3. A reinterpretation by some of biblical statements on alcohol to allow moderate use and exclude only drunkenness.

Research papers addressing these issues are being prepared by theologians at both of our universities, and will be presented at the upcoming NAD health conference. In the meantime, two very helpful papers are available from my office: "Alcohol in the Old Testament," by Dr. William H. Shea of the General Conference Biblical Research Department, and "The Relationship of Lifestyle to Salvation," by Stoy Proctor.

The NAD Health and Temperance Department helped underwrite the expense of research by

By Stoy Proctor, director, Health and Temperance Department, North American Division.

the Institute of Alcoholism and Drug Dependency into the level of alcohol and other drug use by Seventh-day Adventist youth. The results of that study confirmed the need for more drug-prevention education and motivation.

To help fulfill that need and to implement the 95 recommendations from the General Conference Commission on Chemical Dependency, the North American Division set up the Commission for the Prevention and Treatment of Chemical Dependency.

Dr. Winton Beaven, recently retired dean of Kettering College of Medical Arts and lifetime temperance lecturer, is spending half-time implementing many of these recommendations, especially those relating to the educational system.

Youth to Youth

Barbara Wetherell, editor of the *Winner* magazine (our drug-education magazine for children) is working half-time to coordinate the division's new teen temperance program, Youth to Youth, an outreach conducted by youth, for youth, in which adults act only as advisers.

The first Adventist Youth to

Youth conference took place in February at Cohutta Springs, Georgia. Cosponsors with the NAD Health and Temperance Department were the Southern Union and the Institute of Alcoholism and Drug Dependency. At this pilot conference, many young people reported victory over drug use, new respect for church leadership, and a conversion to Christ. One young woman who planned to drop out of college and the church is now a spiritual leader on her college campus.

Adventist Youth to Youth conferences are already scheduled for the Southwestern and Mid-America unions during 1989, and for the Columbia Union in 1990. Others will be scheduled as requested.

Dr. Pat Mutch, director of the Institute of Alcoholism and Drug Dependency, has been commissioned by the NAD Health and Temperance Department to research the attitudes and practices of adult church members relative to the use of alcohol and other drugs, as well as physical and sexual abuse of children and spouses.

For the past two years, a \$1,800 scholarship has been provided for Collegiate Adventists for Better Living

leaders, so they may spend more time on health and temperance activities, with encouraging results.

Leader Shortage

Although theological issues may have caused some church members to lose their enthusiasm for health and temperance ministries, another problem is the shrinking number of trained full-time leaders at both the



PHOTOS BY HERB CRAWLEY

Youth at Cohutta Springs meeting perform skit about "following the crowd," one of many developed for presentation at public high schools.

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conference and union levels. In spite of much inspired counsel against it, this trend continues. "In every conference one man [or woman] should be set apart to have the oversight [of the medical missionary work]" (*Evangelism*, p. 522). "The gospel of health has able advocates, but their work has been made very hard because so many ministers, presidents of conferences, and others in positions of influence have failed to give the question of health reform its proper attention" (*Counsels on Health*, p. 434).

A recent survey found that in 58 conferences, the elected health and temperance directors were able to spend an average of only one third of their time for health and temperance activities. In fact, many conference directors were spending less than 1 percent of their time in health activities. This happened not because of a lack of interest or dedication on their part, but because they were saddled with so many other responsibilities.

I am convinced that if we had adequate leadership, many of the other problems confronting our health work could be overcome, but it takes someone from the conference office to train, teach, and preach in order to keep enthusiasm for our health and temperance ministries alive and to provide needed information and resources. Companies know that the best products in the world will not sell without a marketing program and a sales force.

If more leadership is needed in your area, speak up in the constituency meetings and communicate your concern to your conference president and committee. If with every budget crunch the first position sacrificed is the full-time health and temperance director, our members will find it hard to believe the church is serious about this area of the work.

Training Courses Available

In the meantime, the North American Health and Temperance Department continues to make a num-

ber of training courses available. Requests for these must be processed through a local or union conference health and temperance director.

A Vegetarian Cuisine Instructor's Course (VCI) prepares those who wish to demonstrate recipes at cooking schools. Those who take this course receive a VCI certificate after 30 hours of training.

A Vegetarian Nutrition Instructor's Course (VNI) serves those who wish to lecture on nutrition and organize cooking schools. Graduates of this 30-hour course receive a VNI certificate.

The most frequently requested training program concerns the Breathe-Free Plan to Stop Smoking—the revised Five-Day Plan. Research by Loma Linda University's Center for Health Promotion reveals that 76 percent of those trained in the new program prefer it over any other.

The Breathe-Free Plan to Stop Smoking will appear on a series of 10 Voice of Prophecy daily broadcasts, from November 7 to 18. These coincide with the Great American Smokeout on November 17. Listeners will be invited to call the Voice of Prophecy to learn how they can attend a program in their own city. Churches should plan now to conduct a Breathe-Free Plan to Stop Smoking as soon as possible after that date for those who request help. Call Bob Edwards at the Voice of Prophecy (805-373-7611) to let him know that your church stands ready to follow up these interests.

First Vegetarian Congress

In March 1986 the NAD Health and Temperance Department, the Loma Linda University School of Health, and the Adventist Health System conducted the First International Congress on Vegetarian Nu-

trition, in Washington, D.C. The first part of the convention served secular and church professionals, while the second part addressed Adventist health professionals and laypeople. About 800 participants attended.

The prestigious *American Journal of Clinical Nutrition* printed transcripts of part one. You may obtain a copy of this, while they last, by sending a US\$15 check or money order to Dr. Pat Johnston, Department of Nutrition, Graduate School, Loma Linda University, Loma Linda, CA 92354. Part two transcripts are available from the NAD Health and Temperance Department at US\$15, and must be prepaid by check or money order.

Plans are under way for the Second International Congress on Vegetarian Nutrition in 1992, at Washington, D.C. Outstanding experts from all over the world will share the latest evidence supporting the lacto-ovo vegetarian diet.

Nutrition Council Established

In 1987 the church established the NAD Nutrition Council, composed of nutritionists from our two universities, the Adventist Health System, two major food compa-



Ken Rogers of Collegedale Academy leads songfest.

nies, the Seventh-day Adventist Dietetic Association, and the Pacific Health Foundation, along with several laypeople and representatives from the General Conference and the NAD.

By January our first position paper on the use of fats in the diet will be ready. This should promote a

more unified and scientific approach, since a few members of the church are advocating no oil in the diet, while others could not care less how much saturated fat and cholesterol they consume.

Other position papers in preparation include "How to Become a Vegetarian," "Guidelines for Child Vegetarian Nutrition," "Guidelines for Fellowship Dinners," "Guidelines for the Use of Herbs and Spices," "Guidelines for the Use of Caffeinated Drinks," and "A Treatise on Meat Analogs." This council will also develop a set of nutrition lessons.

The NAD Health and Temperance Department stands ready to help arrange speakers for local conference training programs, teachers' conventions, workers' meetings, camp meetings, and medical retreats.

The NAD provides each union health and temperance director with masters, for each of their conference directors, of our new journal, *H&T Today*. This 12-page newsletter contains the following features: "What's New in Alcohol?"; "What's New in Fitness?"; "What's New in Nutrition?"; "What's New in Tobacco?"; "What's New in Health Care?"; "Church Health and Temperance News Notes"; and inspiring editorials and articles. Four issues have been produced. If you are active in health and temperance ministries but haven't been receiving a copy of this valuable resource, contact your local conference health and temperance director and ask to be added to the mailing list.

Even if you have not attended a training program and no one from your conference can help you, you may still run an effective program in your local church. Request the brochure "Tips for the Health and Temperance Leader of the Local Church" from my office.

Church Bulletin Inserts

Beginning in 1986, we have used the budget for bulletin inserts to promote health and temperance offerings. The first one, "Twenty-one



Forest Lake Academy student sports logo from her local club.

Reasons to Say 'No' to Alcohol," gave the latest scientific research against even a moderate use of alcohol. In 1987 the pamphlet for the Health and Temperance Offering Day, "Good Health in One Package," contained color photographs and gave the eight principles of health in a positive, attractive way. Share it with new church members. The back page has space for information on upcoming programs in your church. It can be handed out at a county fair booth or when In-gathering, it creates a positive impression that invites further inquiry.

If you have not received these brochures in previous years, tell your local conference health and temperance director your church wants to receive this year's pamphlet, "How to Reduce Your Risk of Heart Disease." One free copy for each family will be provided to your conference office to forward to the churches. Additional quantities of 25 or more of all three pamphlets are available at low cost by calling 1-800-548-8700. (Outside the continental U.S.A. call 1-202-722-6740.) Either of these numbers will connect you with the Health Connection, your NAD health and temperance resource center.

An inexpensive backdrop, coordinated with the "Good Health in One Package" pamphlet, will become available for use at fairs and shopping malls by May 1989. Order

from the Health Connection.

Health Catalog

The North American Division has mailed to every church health and temperance leader, church ministries leader, youth leader, and pastor a copy of the *Health Connection Catalog*. Each September your church should receive an updated catalog listing the best drug-prevention and health-promotion films, videos, books, posters, and pamphlets available.

Non-Adventist organizations such as public schools, the armed services, treatment centers, clinics, and churches are taking advantage of these materials in growing numbers. Shouldn't your church? This catalog has everything you need for an effective health program in your church and community.

Many organizations are making bold plans for education leading to major lifestyle changes in large population groups by the year 2000. The United States Armed Services, federal and state governments, and many corporations have answered the surgeon general's call for a smoke-free environment. What about the Seventh-day Adventist Church? Should we be satisfied to let our people drift into a less healthful lifestyle? Should we not lay bold plans to bring our health message to the forefront, where it can help people prepare to meet their Lord and finish His work?

Even though less than half of our membership follows the Adventist lifestyle, our superior health has prompted at least 140 articles in scientific journals. Plans will be laid at the 1990 NAD health council for an even stronger witness to the validity of our health principles. Presentations will help develop a biblical basis for our health and temperance ministries, a "theology of health." The latest health and nutrition updates and training programs will help equip a new army of workers. Plan now to attend, and watch for further announcements on the exact time and place.

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THE BOOKS OF THE BIBLE

In Genesis the world was made;
In Exodus the march is told;
Leviticus contains the law;
In Numbers are the tribes en-
rolled.

In Deuteronomy again
We're urged to keep God's law
alone;
And these five books of Moses make
The oldest writings that are
known.

Brave Joshua to Canaan leads;
In Judges oft the Jews revel;
We read of David's name in Ruth
And First and Second Samuel.

In First and Second Kings we read
How bad the Hebrew state be-
came;

In First and Second Chronicles
Another history of the same.

In Ezra captive Jews return,
And Nehemiah builds the wall;
Queen Esther saves her race from
death,
These books "historical" we call.

In Job we read of patient faith;
The Psalms are David's song of
praise;
The Proverbs are to make us wise;
Ecclesiastes next portrays

How fleeting earthly pleasures are;
The Song of Solomon is all
About the love of Christ; and these
Five books "devotional" we call.

Isaiah tells of Christ to come;
While Jeremiah tells of woe,
And in his Lamentations mourns
The Holy City's overthrow;

Ezekiel speaks of mysteries,
And Daniel foretells kings of old;
Hosea calls men to repent;
In Joel blessings are foretold.

Amos tells of wrath; and Edom,
Obadiah's sent to warn;
While Jonah shows that Christ
should die,

And Micah where He should be
born.

In Nahum Nineveh is seen;
In Habakkuk Chaldea's guilt;
In Zephaniah Judah's sins;
In Haggai the Temple's built.

Zechariah speaks of Christ,
And Malachi of John, His sign.
The prophets number seventeen,
And all the books are thirty-nine.

* * * * *

Matthew, Mark, and Luke, and John
Tell what Christ did in every
place;

Acts shows what the apostles did,
And Romans how we're saved by
grace.

Corinthians instructs the church;
Galatians shows us faith alone;
Ephesians true love; and in
Philippians God's grace is shown.

Colossians tells us more of Christ,
And Thessalonians of the end;
In Timothy and Titus both
Are rules for pastors to attend.

Philemon Christian friendship
shows;

Then Hebrews clearly tells how
all

The Jewish law prefigured Christ;
And these Epistles are by Paul.

James shows that faith by works
must live,

And Peter urges steadfastness;
While John exhorts to Christian
love,

For those who have it God will
bless.

Jude shows the end of evil men,
And Revelation tells of heaven.

This ends the whole New Testa-
ment,

And all the books are twenty-
seven.

—S. S. Times

*Reprinted from Youth's Instructor,
Oct. 10, 1888.*

REFLECTIONS

The Faith of Jesus

BY ELLEN G. WHITE

Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus—Revelation 14:12.

The faith of Jesus has been overlooked and treated in an indifferent, careless manner. It has not occupied the prominent position in which it was revealed to John. Faith in Christ as the sinner's only hope has been largely left out, not only of the discourses given but of the religious experience of very many who claim to believe the third angel's message.

At this meeting [the Minneapolis General Conference session] I bore testimony that the most precious light had been shining forth from the Scriptures in the presentation of the great subject of the righteousness of Christ connected with the law, which should be constantly kept before the sinner as his only hope of salvation.

This was not new light to me, for it had come to me from Higher Authority for the last forty-four years, and I had presented it to our people by pen and voice in the testimonies of His Spirit. But very few had responded except by assent to the testimonies borne upon this subject. There was altogether too little spoken and written upon this great question. The discourses of some might be correctly represented as like the offering of Cain—Christless.

The standard by which to measure character is the royal law. The law is the sin detector. By the

law is the knowledge of sin. But the sinner is constantly being drawn to Jesus by the wonderful manifestation of His love in that He humiliated Himself to die a shameful death upon the cross.

What a study is this! Angels have striven, earnestly longed, to look into this wonderful mystery. It is a study that can tax the highest human intelligence, that man, fallen, deceived by Satan, taking Satan's side of the question, can be conformed to the image of the Son of the infinite God—that man shall be like Him, that, because of the righteousness of Christ given to man, God will love man, fallen but redeemed, even as He loved His Son. Read it right out of the Living Oracles. . . .

Equal Importance

The third angel's message is the proclamation of the commandments of God and the faith of Jesus Christ. The commandments of God have been proclaimed, but the faith of Jesus Christ has not been proclaimed by Seventh-day Adventists as of equal importance, the law and the gospel going hand in hand. I cannot find language to express this subject in its fullness.

"The faith of Jesus." It is talked of, but not understood. What constitutes the faith of Jesus, that belongs to the third angel's message? Jesus becoming our sin-bearer that He might become our sin-pardoning Saviour. He was treated as we deserve to be treated. He came to our world and took our

sins that we might take His righteousness. Faith in the ability of Christ to save us amply and fully and entirely is the faith of Jesus.

Christ, Only Christ

The only safety for the Israelites was blood upon the doorposts. God said, "When I see the blood, I will pass over you" (Ex. 12:13). All other devices for safety would be without avail. Nothing but the blood on the doorposts would bar the way that the angel of death should not enter. There is salvation for the sinner in the blood of Jesus Christ alone, which cleanseth us from all sin. The man with a cultivated intellect may have vast stores of knowledge, he may engage in theological speculations, he may be great and honored of men and be considered the repository of knowledge, but unless he has a saving knowledge of Christ crucified for him, and by faith lays hold of the righteousness of Christ, he is lost.

Christ "was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isa. 53:5). "Saved by the blood of Jesus Christ" will be our only hope for time and our song throughout eternity. □

Selected from manuscript 24, 1888, in which Ellen G. White reflects on the Minneapolis General Conference session.

Study Hall Was Right After the Dishes Got Done

"I work after school until 5:00. Mom has two businesses: video production and publishing.

"When we get home, we cook quickly and enjoy dinner with Dad. Then Mom and I do our homework. It's been our routine for the past four years.

"She's been finishing college through the Adult Degree Program at Southwestern Adventist College. When she first got into the program, she went to the campus for a ten-day seminar. The rest of the time, she's worked on her classes at home.

"It was a lot to pile on the already hectic life of a working mother, but it's paid off. She just graduated, and she's got a bachelor's degree in management.

"I'm so proud of Mom."

If you want to find out about Southwestern's Adult Degree Program, call the director, Dr. Marie Redwine, toll-free (800) 433-2240. She can help you—she's a working mother, too.




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